



WILLIAM DYER  
*Preacher of the Gospell*  
Aetat: 27 : 1663



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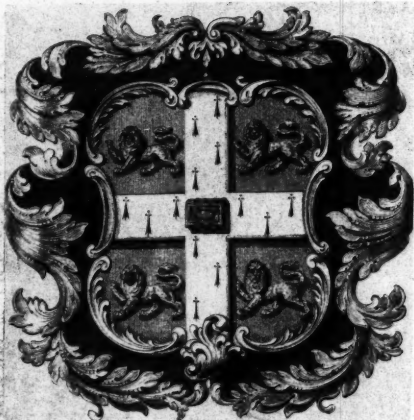
Written by WILLIAM DYER, late  
Preacher of the Gospel at Chesham  
and Choulsbury, in the County  
of Bucks.

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*Blessed is he that readeth, and they that hear  
the words of this prophecy, and keep those  
things that are written therein, for the time  
is at hand, Rev. 1. 3.*

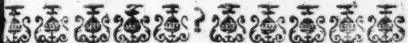
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Printed in the Year 1663.



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# TO

Those of *Chouldsbury* Parish,  
 Together with all others who  
 did attend constantly upon  
 the Word of God there  
 Preached.

*Grace, Mercy, and Peace be multiplied  
 from God the Father, through our Lord  
 Jesus Christ.*

**D**early Beloved, They  
 that love God dear-  
 ly are dearly beloved  
 of God, dearly belo-  
 ved of Christ, dearly  
 beloved of Angels, dearly beloved  
 of Saints; they are beloved of all,  
 and have the love of all, whose  
 love is worth the having.

O my dear Friends, I cannot  
 think of you and your condition,

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but it fills my eyes with water, and my heart with griefe; and with *Jeremy* I wish, *O that my head were waters, and mine eyes a fountaine of Tears, that I might weep day and night for the slaine of the Daughter of my people,* Jeremiah 9. 1: Oh that I am constrained to be from you, whom I could live and dye with, spend and be spent for so deare a people as you are; I would chuse to be doing the work to which I was called, amongst you, rather then any where else, if I might. I should not count my Life dear to me, so that I might have the liberty to preach Christ to you for your edification and salvation. I hope your Consciences will bear me witnesse, that whilst I was with you, I Laboured as much as in me lay, to be a helper of your joy, not to Lord it over your faith; and I bless God I can with a good conscience safely say, I have covered

red

ted no mans Gold, nor Silver, as  
you your selves know : I could do  
very much for you, but I dare not  
sin against God and my own Con-  
science.

But my dear Brethren, Though  
they have separated us one from  
the other, they cannot separate our  
hearts ; I hope there will never be  
a separation of our loves, but that  
will still continue; if we do not see  
one another, yet we may love one  
another, and pray for one another.  
And now my desire is, that my pen  
may reach you, though my voice  
cannot reach you.

That I may still approve the  
sincerity of my love to you; I shall  
give you twenty Directions for  
the right ordering of your Lives  
and conversations in these dange-  
rous and sinful times; that you may  
live in Heaven whilst you are on  
the Earth, and come to Heaven  
when you shall leave the Earth.

I. First,

#### 4 *The strait Way to Heaven:*

##### **I. First, Loath sin, and leave sin.**

He that covereth his sins shall not prosper, but whosoever Confesseth and forsaketh them shall have mercy, Prov. 28. 13. If we confess our sins he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 1. 9. There must be falling out with our sins, before there be falling off from our sins; there must be a loathing of sin in our affections, before there be a leaving of sin in our conversations. Oh is it not a thousand times better to part with sinne, though never so sweet? than to part with God, and Christ, and Heaven? one of them you must do. One sin will damn a Soul out of Christ, but no sin can damn a Soul in Christ: Sin is the evill of evils, it is worse then the Devill for its that that made the Devill to be a Devill. O the love of sin, and

the lack of grace will ruin and destroy your souls for ever: It is better not to be, than to be a sinner; better to be no people, than not to be the Lords people: Oh therefore kill sin, that sin may not kill you: mourn for sin, and flye from sin: do not commit new sins, but repent of old sins, Ezek. 36. 31. *You shall loath your selves in your own sight for your iniquities.* O poor soul, hast thou not served the flesh, and the Devil long enough? Yea, hast thou not had enough of sin? is it so good to thee, or so profitable for thee? Oh what a place will you be shortly in of joy or torment! Oh what a sight will you shortly see in Heaven or Hell! Oh what thoughts wi'l shortly fill your hearts with unspeakable delights or horror! what work will you be employed in, to praise the Lord with Saints and Angels, or to cry out in fire unquenchable with Divels? Oh therefore dye unto sin, confess it, mourn for it, and be ashamed of it, hate it, and loath it, and flye from it, as from a Serpent; and though

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6      *The straight Way to Heaven.*

your sins are more then you can number, yet they are not more then God can pardon.

II. Secondly, Put off the old man, and put on the new.

*Eye not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the Image of him that created him; Col. 3. 9, 10. And that ye put on the new man, which after God is created in Righteousness and Holinesse, Ephes. 4. 14. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature, Gal. 6. 15. As new born Babes desire the sincere milk of the Word, that they may grow thereby, 1 Pet. 2. 2. Therefore if any man be in Christ, he is a new creature; old things are past away; behold all things are become new, 2 Cor. 5. 17. A new understanding, a new will, new desires, new love, new delights, new thoughts, new words, new company, and a new conversation; he is not what he was before. O dear friends, be new Creatures,*  
that



that you may be glorious Creatures: We can call nothing in Heaven ours, till Christ be ours. Without regeneration there is no salvation; *Verily I say unto you, except yea be converted, and become as little children, ye cannot enter into the Kingdome of Heaven, John 3. 3. Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdome of God.* You have heard much of God, Christ, and Heaven with your ears, but this will not bring you to Heaven, unlesse you have much of God, Christ, & Heaven in your hearts; you must be able to say, I was once a slave, but now a son; once I was dead, but now I am alive; once I was in darknesse, but now I am light in the Lord; once I was a child of wrath, an Heir of Hell, but now I am an Heir of Heaven; once I was under the spirit of bondage, but now I am under the spirit of adoption. A true Believer lives in the Lord, *1 Thes. 1. 1. On the Lord, Rom. 1. 17. Luke. 20. 38. From the Lord, Job. 6. 57. To the Lord, Romans 14. 8.*

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With

With the Lord, 2 *Corinth.* 13.4.

III. Thirdly, Make your peace, with the Prince of peace.

*Isa.* 9.6. *Psal.* 7.12. *Kiss the Son, lest he be angry, and ye perish from the way: when his wrath is kindled but a little, blessed are all they that put their trust in him.*  
O do not lift up your hand against the Son, but kisse the Son.

Let his Will be your Rule ;  
His Spirit your Guide ;  
His precepts your practices ;  
His decrees your delights ;  
His chosen ones, your choicest companions. •

Submit to his Gospel and Government. Oh Sirs, make your peace with God.

There is a fourfold Peace.

First, There is a peace external: this peace is with men.

Secondly, There is peace supernal: that is peace with God.

Thirdly, There is peace internall: that is peace with Conscience.

Fourthly, There is peace eternall: and

and this is peace in Heaven, Psal. 37.  
37. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

If you have peace with God, the world, and the Devil cannot hurt you: *And upon the glory shall be a defence, Isa. 4. 5.* Believers have God for their Guide and Guard; he that meddles with the Saints of God, assaults God himself, Zech. 2. 8: *He that toucheth you, toucheth the Apple of mine eye.* He that lifts up his hand against them, lifts up his hand against God; though they have many enemies, yet they have one friend that hath more strength then all their enemies. A ragged Saint is dearer to God, then a glittering Emperour that wants grace. O make your peace with the Prince of peace; that in this life you may have assurance of eternal life, that eternal death may not be your portion in the other life.

IV. Fourthly, Make Religion your main business, and not a by-business.

*Wherefore the rather, Brethren, give diligence to make your Calling and Election*

*Sure; for if ye doe these things, ye shall never fall, 2 Peter 1. 10. Work out your salvation with fear and trembling, Phil. 2. 12. But seek ye first the Kingdome of God, and his righteousness, and all these things shall be added unto you, Math. 6. 23. Oh, why is the glory of this world so much regarded, but because the Glory of Heaven is so little minded. Oh, what is an Earthly Kingdome in comparison of the Heavenly Kingdome? the Angels themselves, though they are glorious Spirits, yet they are Minist'ring Spirits.*

*Do not most men in the world make light of God, and Christ, and the Spirit, and Heaven, and their precious souls? And he sent forth his servants to call them that were bidden to the wedding, and they would not come: Again he sent forth other servants, saying, tell them that are bidden, Behold, I have prepared my Dinner; my Oxen and my Battings are killed, and all things are ready: Come unto the Marriage. But they made light of it, and went their way, one to his Farm, another*

*another to his Merchandize, Math. 22.  
3, 4, 5.*

Wretched Wordlings make Religion a by-busines; they will hear, read, and pray when they have nothing else to doe: Oh that such men did but know what everlasting Glory, and everlasting torments are: would they then doas they do? Oh that they did but know the worth of their Souls, and the want of a Saviour; the shortnesse of their time, and the greatness of their work: would they then neglect God and their own souls as they do?

Oh Friends, Let me beseech you to whom I write, to make Religion your main businesse, hearing, reading, praying, believing and doing, your maine businesse. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the father sealed,* Joh. 6. 27.

V. Fifthly, Doe nothing in this World, but what you can answer in another World.

For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel, Rom. 2. 16. He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, Acts 17. 31. For God shall bring every work to judgement, with every secret thing, whether it be good or whether it be evil, Eccles. 12. 14. Oh for the Lords sake, my Dear Brethren, Let nothing be done by you in this world, but what may be answered in another world.

Many men doe that in this world which they cannot in another world; Now they contemne God, blaspheme God, rebel against God, go a whoring from God, and persecute the Beloved of God: Instead of protecting the Saints, imprison the Saints; and are more for crushing them, than comforting them: instead of visiting them,

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villifie them; and instead of affecting them, afflict them, and eat them up as they eat bread, Psal. 14. 4. And will not suffer them to worship the true God in Spirit and in truth; but

Mock them, *Heb. 11: 36.*

Threaten them, *Acts 4. 29.*

Accuse them, *Acts 24. 5.*

Slander them, *Math. 1. 11.*

Curse them, *Math. 5. 44.*

Beat them, *Acts 5. 40.*

Imprison them, *Acts 4. 3.*

Plunder them, *Heb. 10. 34.*

Banish them, *Heb. 11.*

And Murder them, *Rom. 8. 36.*

All this the poor innocent suffer, whilst swearing, cursing, whoring, robbing, blaspheming, drunkennels, and gluttoning, and all manner of debauchery, yea, murder it self walks unpunished in the streets; and only he that departs from evill makes himself a prey. What wonder then if such as these shall one day hide themselves in Dens and Holes, and cry to the Rocks and Mountains to fall on them, and hide them from

from the face of him that sits on the Throne, and from the wrath of the Lamb, Rev. 6. 15. 16. Oh what will Persecutors do, when Jesus Christ shall appear in flaming fire, taking vengeance on them that knew him not, and obeyed not his Gospel, 2 Theſ. 1: 8. Will they not then be dumb and speechleſſe, and have never a word to ſay for themſelves, as that man that had not on his Wedding garment, Math. 22. 11.

But Oh Beloved, Let that grace that hath appeared to all men, teach us to deny ungodlineſſe and worldly luſts, that we may live ſoberly, righteouſly, and godly in this preſent World, Tit. 2: 11. 12. following the Lamb, reſiſting Satan, ſhunning ſin, and ſeparating from the world.

VI. Sixthly, Make the Word of God your Rule, and the Spirit of God your Guide.

To the Law, and to the Teſtimony: if they ſpeak not according to this Word, it is becauſe there is no light in them, Iſa. 8. 20. We have alſo a more ſure word of Propheſſe, whereunto ye doe well that ye take heed,



heed, as unto a light that shineth in a dark place, until the day dawn, and the day-starre arise in your hearts, 2 Pet. 1. 19. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, 2 Tim. 3. 16. Howbeit, when the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come, John 16. 13. The Scripture is a Rule before us, to shew us where we must go; the Spirit is a word behind us, to enable us to go according to the Directions of that word: The Word of God is a Compass, by which we are to Ship our Course; the Spirit is the great Pilot that steers us in this course. We have no eyes to see the Word, till the Spirit enlighten them; we have no ears to hear the Word, till the Spirit open them; we have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit; and

by

and by the efficacy of the Spirit we feel the efficacy of the Word : The Word of God shews us the way ; and the Spirit of God leads us in that way which the Word points out. The Spirit of God is able to expound the Word of God, and to make it plain to our understanding. The Holy Ghost is the Churches Interpreter ; he gives the Scripture, and he can reveal unto us the sense and meaning of the Scripture. The word is Gods Counsellour, to discover the path in which we are to walk ; the Spirit is the Counsel of God, that teacheth us how to walk in that path. The word is a Chrystall-Glass, which shewes us our duty ; the Spirit gives us sight to see our duty ; If God had not put his Spirit into our hearts, as well as his word into our mouths, we should never have arrived at the fair Haven of peace. *Austin* calls the Scriptures, *The Epistle of God to the Creatures* ; by which we understand the very heart of God. God Almighty hath in the secret Scriptures, as it were un-bowelled

bowelled himself, and unfolded all his Counsel to the Creatures, as far as it is necessary to be known, for their direction and guidance to everlasting life.

There be many that walke by false Rules.

First, Some by Opinions,

Secondly, Some by Customes.

Thirdly, Some by Providence.

Fourthly, Some by Conscience.

Fifthly, Some by their own Reason.

Sixthly, Some by mens examples.

Seventhly, Some by their Lusts.

But, O my dear friends, let me beseech you to walke by none of these false Rules; but keep close to the word and spirit of God.

VII. Seventhly, Be faithfull and fruitful.

*Therefore, my beloved brethren, Be ye stedfast and unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know, your labour is not in vain, 1 Cor. 15. 58. Every Tree that beareth not good fruit, is hewn down, and cast into*

into the fire. Christians must be fruitfull, and not slothful: See that you bring forth good fruit, and much fruit.

First, *Sincerity*; which is not a single Grace, but the soul of all Graces: *Behold thou desirest truth in the inward parts* Psal. 51: 6.

Secondly, *Humility*; A Grace most prevailing with God for the obtaining of all Graces. *Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.*

Thirdly, *Prudence*: The patient Christian is the best for waiting, but the prudent Christian is the best for working: *Be ye wise as Serpents, and harmless as Doves*, Mat. 10. 16. We must have innocency with our wisdom, else our wisdom is but craftinesse; and we must have wisdom with our innocency, else our innocency is but weakness; we must have the harmlesnesse of the Dove, that we may not wrong others; and we must have the prudence of the Serpent, that others may not abuse and circumvent

circumvent us: Not to wrong the truth by silence, here is the innocency of the Dove: not to betray our selves by rashnesse; here is the wisdom of the Serpent.

Fourthly, *Patience.* Here is the *Patience of the Saints*, Rev: 13. 10. Rev. 14. 12: The way to bring the world under us, is for us to be patient under them.

Fifthly, *Self-denyal.* If any man will come after me, let him deny himself, and take up his crosse and follow me, Math. 16. 24.

Be faithful in your promises, & in your purposes; by faithful to the wayes of God, and cause of God; O do not begin with the Lamb, and end with the Beast; but *bethou faithful unto death, and I will give thee a Crown of life*, Rev. 2. 20. Keep your Lights burning, your Lamps shining, your Loyns girded, your Consciences wakned, your Garments unstained, and your Spirituall Armour constantly on, and closely girt:

VIII. Eightly, Have a care of reporting and believing the worlds reports of the people of God.

Those that have a good conscience, have not alwayes a good name. The people of God in this life are called the troublers of *Israel*, seditious, rebellious, and what not? An old device of that old serpent, to perswade the troublers of *Israel* upon *Elijah*, the Charret of *Israel*, *1 Kings* 18. 17. *2 Kings* 2 12. *Jeremiah* for speaking against their sins and wickednesses, and denouncing Gods judgements against them, is judged worthy of death, *Jerem.* 26. 8. 9. So *Jerem.* 38. 4. The wicked Nobles petition the King to murder him, under the pretence, that he sought not the good of the people, but the hurt. So *Amos* for speaking against the Abominations of the Kings Court, is charged with treason against the Kings person, *Amos* 7. 10. 13. So *Paul* and *Silas* for preaching up the Kingly power of *Jesus Christ*, are accused by the envious *Jewes* and rude multitude, for turning  
the

the world upside down, and breaking the decrees of *Cæsar*. Yea, Christ himself had this laid to his Charge: mark what the *Jewes* say of him: *And they began to accuse him, saying, We found this Fellow perverting the Nation, and forbidding to give tribute to Cæsar, saying, that he himselfe is Christ a King,* Luke 23. 2. Math. 72. 18. And for this have the servants of God in all Ages been accused and persecuted, killed and stoned, *Math. 27: 37. Acts 7. 52.* Now if they did so to the green Tree, no wonder if they do it to the dry. If the Lord and Master was called an enemy to *Cæsar*, no wonder if those of his household be called so. Our integrity will not secure us from infamy. The choicest of Professors have had black marks in the worlds Kalender. It is usuall for those who live in treason and rebellion against the King of Heaven, to slander his servants with treason and rebellion against the Kings of the Earth.

But, my dear Brethren, take heed of

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this;

this ; for as the death of the Saints is precious, so the names of the Saints are precious in Gods account: The world will father a hundred Lyes upon the Lords people. *Men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake,* Math.

5. 11. 2 Tim. 2. 9. Wicked men hate them most, that God loves most ; But God will roul away the reproaches of his people ; he will cause their innocency and righteoufness to break forth as the Sun at noon day ; and their names shall be in everlasting remembrance : Yea, at that great day God will clear their innocency before men and Angels, and all the world.

IX. Ninthly, Keep in with God, now men are out with you.

*But it is good for me to draw near to God : I have put my trust in the Lord God that I may declare all thy works,* Psal. 73. 28. He that dwelleth under the shadow of the most High, no plague shall come nigh him : He will give his Angels charge over thee, Psal. 91. 10. Though the



*Fig-tree should not blossome, and there be no fruit in the Vine, though the labour of the Olive should faile, and the fields should yield no meat, the flock should be cut off from the fold, and the herd from the stalls: Yet I will rejoyce in the Lord, I will triumph in the God of my salvation, Hab. 3.*

*17. 18. The Name of the Lord is a strong Tower, and the righteous runneth into it, and are safe, James 4. 8. Draw near to God, and he will draw near to you: This is a great comfort to the people of God; though they be as Lillies amongst Thorns, and as sheep amongst Wolves; that they have a God to go to. Come my people, enter into thy Chambers, & shut thy doors about thee; hide thy self as it were for a little moment, until the indignation be overpast, Isa. 26. 20. Let the world frown, and friends forsake you, God can sweeten all your enjoyments, keep in Gods way, and you will be sure of Gods protection: doe you keep Gods precepts, and God will keep your persons: do what God commands, and avoid what God forbids, and then you*

need not fear what men can doe unto you. If you would have God to take care of you, you must cast your care upon God: wait on him, and walk with him; obey his precepts, and believe his promises.

Oh beloved, Let wicked men fall out with us, and hate us, and reproach us, and punish us as much as they will, if we keep in with God: therefore, my beloved, above all things get communion with God, and keep communion with God: Communion with God will yield you two Heavens; a Heaven upon Earth, and a Heaven after death; all Saints shall enjoy a Heaven when they leave the Earth; some Saints enjoy a Heaven whilest they are on the Earth. He enjoyes nothing that wants communion with God; he wants nothing that enjoyes communion with God.

X. Tenthly, Live above the love of Life, and the fear of death.

*For whosoever will save his Life, shall lose it; and whosoever will lose his life for my*

*my sake shall find it, Matth. 16. 25: If any man come unto me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my Disciple, Luke, 14: 16. He that loves not Christ more than his life, will be sure to save and to keep both. He that goes out of Gods way to avoid danger, shall certainly meet with danger, Ye are not your own, for ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods, 1 Cor. 6. 19, 20.*

My dear friends, Let us live above suffering and fears, though we cannot live without suffering: *In the world you shall have tribulation; but be of good cheer, I have overcome the world. I have overcome the world for you, and I have overcome the world in you, John 16. 33. He that loves Christ above his life, will let life go rather than Christ.*

Consider my beloved, Christ and the cloud of Witnesses and Martyrs that are gone before, and are passed over and through all those floods, and safely arrived

arived to shoar, and are now in Heaven with God, and Christ, and holy Angels, wherethere is fulness of joy, and pleasures for evermore. *Thou wilt shew me the path of Life; in thy presence is fulnesse of joy, and at thy right hand there are pleasures for evermore, Psal. 16.*

11. Oh the joy, that they enjoy! Oh the rivers of consolations, that flowes from God! Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell amongst them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, & shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes, Rev. 7. 15, 16, 17. Who are they that have all this honour, and glory, and joy, and blessedness in Heaven? For this see verse 14. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* The sweet  
ness

ness of the Crown which Believers shall receive, will make them amends for the bitterness of the Crosse they carried.

XI. Eleventhly, Desire better hearts, more then better times.

*O Jerusalem, wash thine heart from wickednesse, that thou mayest be saved: how long shall thy vaine thoughts lodge within thee? Jer. 4. 14. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Mat: 15. 19. The heart is deceitful above all things, and desperately wicked, who can know it? Jer. 17. 9.*

Oh Beloved, instead of reforming, we are complaining of wicked men, more then of wickedness; of their cruelty, more than our Apostacy; of their injuries against us, than our injuries against God. We pore too much upon second causes, or complaine of instruments, not of our selves. We have been a long time in sinning, and we had need be a long time in repenting: the times had not been so bad, had not we been  
so

so bad ; and the times would soon be better, if we were but better.

Alas, Beloved, we have sinned such sins as unrighteous men could not sin; against the clearest Light, and dearest Love : the better God hath been to us, the worse we have been to him : he hath loaded us with his mercies, and we have wearied him with our sinnes: Oh let us blame our selves more, and the times lesse : Let us turne unto the Lord, that he may turne to us in love and mercy : Let our hearts go out to him, that his heart may come unto us: Oh beg and cry for better hearts, that you may serve God better : for broken hearts, for sincere hearts ; for that is that God looks at, and calls for, Prov. 23. 25. *My Son, give me thy heart ;* Our hearts are alwayes out of tune to serve God ; but never out of tune to serve sin : for if we had never so good times, and not good hearts, it would rather hurt us than blesse us.

XII. Twelfthly, Grow downward in humility, and inward in sincerity:

*Unto*

Unto me, who am lesse then the least of all Saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ, Ephes. 3. 8. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted, Mat. 23. 12. Put on therefore (as the Elect of God, holy and beloved) bowels of mercy, kindnesse, humblenesse of mind, meeknesse, long-suffering, Col. 3. 12. Be cloathed with humility; for God resisteth the proud, and giveth grace to the humble; Humble your selves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes; keep a low esteem of your selves; abhor pride, and flye from it; be inwardly sincere, as well as outwardly humble. Do not look Heavenward by your profession, and Hellward by your conversation: He that lives in sin, is dead in sin, Ephes. 2. 1. Grace be with all them that love our Lord Jesus Christ in sincerity, Ephes. 6. 24. Let  
your

your hearts be upright with *God*, and walk as those that have *God* for their portion; Knowing there are many eyes upon you; the eye of *God*, the eye of *Christ*, the eye of *Angels*, the eye of *Saints*, the eye of the world, and the *Divell* eyes you too; therefore walk wisely and sincerely; be like the *Kings Daughter* all glorious within, *Psal.* 45. 3. *She is all glorious within*, though within is not all her glory, *Her cloathing is of wrought gold*; Doe not think yourselves good because others think so: Alas, the best mens confidences of us are poor Evidences for *Heaven*: the best Testimony is that within us, and above us. See therefore that ye grow in grace, and delight in holiness; bring forth much fruit; live still as before the living *God*; take heed of Hypocrisie and Apostacy; make it your daily business to walk with *God*; be much in the exercise of humility: Humility will exceedingly adorn your profession: Doe not place Religion in a few good words, when the substance is neglected;



lected ; but live as you would die; live to day as if you were to dye to morrow.

XIII. Thirteenthly, Doe good to those that be good.

*He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6. 8. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. 6. 18. But do good, and to communicate forget not ; for with such sacrifices God is well pleased, Heb. 13. 16. Pure religion, and undefiled before God and the Father, is this, to visit the fatherlesse, and widdows in their affliction, James 1. 27. Forget not to contribute to the necessities of the poor Saints, think that God hath given you your Estates, for such a time as this.*

Oh Beloved, what an opportunity have you now to do good if Satan do not hinder you ? are there not many of Christs Ministers now in want, and Members in want ? some in prison, and others

others out of prison : *Remember those that are in bonds, as bound with them ; and them that suffer adversity, as being your selves also in the body, Heb. 13. 3.*

There be many men that have a great deal of this worlds wealth, and riches, and goods in their hands, and in their houses; but they have no grace in their hearts; and therefore they do no good with the goods of this world : they live so unfruitfull, that their lives are scarce worth a prayer, not their deaths scarce worth a tear. Men may as well go to Hell for not doing good, as for doing evil: he that bears not good fruit is as well fuel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good ; you may be as far from grace, as from vice : Men are not so much sent to Hell for doing evil, as for not doing good : *For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink, Math. 25. 42.* The rich glutton was in Hell torments, not for persecuting *Lazarus*, but not relieving *Lazarus*. *Metoz*

was cursed by the Angel, not because they fought against the Lord, but because they came not to help the Lord against the mighty, Judges 5. 23. It is one of the greatest mercies in the world, for God to give a man a heart to doe good with that he hath given him.

Oh Beloved, be always a doing good and hating evil: Look not only where you may get good, but where you may do good: Labour to be helpful to the souls of others, and to supply the wants of others.

XIV. Fourteenthly, Chuse chastisement before defilement.

Moses, when he was come to years, refused to be called the Sonne of Pharaohs daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. 11. 24. 25. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods knowing in your selves that ye have in Heaven a better, and an enduring substance, Heb. 10. 34. So the three Children chose

chose burning in the fiery furnace, before bowing to the Golden Image, *Daniel 3. 17. 18.* We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand O King. But if not, be it known unto thee O King, that we will not serve thy Gods, nor worship the Golden Image that thou hast set up. So Daniel chose suffering before sinning: And it is said of those in *Heb. 11. 35.* they accepted not of deliverance; and others were tortured, not accepting deliverance, that they might obtaine a better resurrection.

Oh Beloved, there is more evill in the least sin against Christ, than in the greatest suffering for Christ.

First, Our sufferings for Christ are but light, *2 Cor: 4. 17.*

Secondly, But short, but for a moment.

Thirdly, Christ stands by us in our sufferings.

Fourthly, Our sufferings are ordered by the Father.

Fifthly,

Fifthly, Our sufferings shall not hurt our souls:

Sixthly, God gives us the best of comforts in the worst of times: we have most of consolations from God, when we have most of tribulations from men: as our sufferings do abound, so our consolations do abound: When the burden is heaviest upon the back, when the peace of conscience is sweetest and greatest within. Therefore my dear brethren, keep your selves out of the puddle of this world, and from the evil of this world; and if you must sin or suffer, chuse suffering before sinning.

XV. Fifteenthly, Think not the worse of godliness because it is frowned upon; nor the better of ungodliness because it is smiled upon.

*For bodily exercise profiteth little, but Godlinesse is profitable unto all things, bringing the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8. Yea, doubtlesse, and I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffe.*

*Suffered the losse of all things, and do count them but dung that I may win Christ, Phil. 3. 8. And have no fellowship with the unfruitful works of darknesse, but rather reprovethem, Ephes. 5. 11. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. 6. 23.*

Oh Friends, think not the worse of holinesse, because it is reproached and scorned, and persecuted by wicked men and Divels; nor the better of wickednesse, because wicked men love it, and follow it, and say, *It is in vain to serve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts Mal. 3. 14.* But there is a time coming, when ungodly men would be glad of some of that holinesse that now they despise; but they shall be as far then from obtaining it, as they are now from desiring it. Let us therefore love holiness and hate wickednesse; *For without holiness no man shall see the Lord, Heb. 12. 14.*

Holiness

Holinesse is the only way to happinesse. We must not dresse our selves for another world, by the Looking-glasse of this world: *Thou shalt not follow a multitude to do evil, Exod. 23. 2. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Crosse of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3. 18. 19.* The Children of God must be harmlesse in their actings, and blamelesse in their walkings.

XVI. Sixteenthly, Prize the Word of God by the worth of it; that you may never come to prize the Word of God by the want of it.

*How sweet are thy words unto my taste, Yea, sweeter than honey to my mouth, Psal. 119: 10. It is sweeter than the honey and the honey-comb, Psal. 19. 10. Oh how do I Love thy Law! Psal. 119. 97. I love thy Commandements above Gold; yea, above fine Gold: The Law of thy mouth*

is better to me than thousands of Gold and Silver, Verse 72. As new borne babes desire the sincere milk of the Word, that they may grow thereby, 1 Pet. 1. 2. Let the Word of God dwell richly in you; not only with you, but in you, Col. 3. 16. Oh let us with Job esteeme the Word of God above our necessary food, Job 23. 12. and with David above our Gold and Silver. The delight of a Saint in Gods Word, over-tops all his creature delights. Wicked men can delight in the Creatures of God, but not in the Word of God; they can delight in the gifts of God, but not in the God of gifts. Oh let us love the word, and prize the word: it is the Sun of the Christian world, As the Sun is the light of the naturall world, and without it the world is but a Chaos, and a dungeon full of darkness; so is the Word of God the light of the Spiritual world, without which a Christian is an eternal night. Take away the Scriptures, and there will be no certain rule to direct men what is to be done, or what is



to be believed: All false wayes are here discovered, all sinns are here forbidden, all holiness is here commanded: Here you may see every action and motion of your Lives, as a step to Life, or a step to Death; as a step Heaven-ward, or a step Hell-ward; Oh therefore prize the word, and obey the Word:

First, It is a plain Word.

Secondly, It is a perfect Word,

Thirdly, It is a sure Word.

Fourthly, It is an uniform Word.

Fifthly, It is a powerful Word; it is the savour of life unto life, unto them that believe:

Oh Beloved, let us read the Word, and abide in the Word: *If ye continue in my Word, then are ye my Disciples, Joh. 8.31:* The lesse now you hear, the more doe you read, that little Book of the *Revelations* and *Daniel* especially:

XVII. Seventeenthly, Have a care of the Whore of *Babylons* golden Cup and sweet Wine.

*And the Woman was arrayed in purple,*

and scarlet colour, and decked with Gold and precious stones, and pearls; having a golden Cup in her hand full of abominations, and filthinesse of her fornication, Rev. 17. 4. And the Serpent cast out of his mouth water, as a flood after the Woman, that he might cause her to be carried away of the flood, Rev. 12. 15. ¶ Let me beseech you to have a care of this, and keep your selves from this: Be like the Virgin Spouse of Christ, which followeth him wheresoever he goeth.

My Dear Friends, keep your selves from four things:

First, From false Teachers. The Devil hath his Ministers as well as Christ. Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly they are ravening Wolves, Math. 7. 15. Yea, they are greedy Doggs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every own for his gain from his quarter, Isa. 56. 11. Oh false Teachers do not feed the Flock, but fleece the Flock; they do not convert, but pervert;

vert; they do not season, but poison; they do not edifie to salvation, but edifie to damnation; instead of curing souls, they kill souls; so they have but the peoples goods, they care not though the Devil have their soules; they are neither rightly called, nor rightly qualified, nor rightly ordained; *Their course is evil, and therefore is not right,* Jer. 13. 10. They are like Doggs and Wolves combining together to maccerate the Flock of Christ. Oh therefore keep your selves from *Babylons Merchants*, that make Merchandize of the souls of men, *Rev. 18. 13.* Oh, the sins of the Teachers, are the Teachers of sins.

Secondly, From false Doctrine. *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. 2. 1.* Be not carried away with divers and strange Doctrines; for it is a good thing that the

D 3 heart

heart be established with grace, not with meats; which have not profited them that have been occupied therein, Hebrews 13. 9.

I beseech you also in the Lord, my Dear Brethren, that you doe not carnally comply with, nor superstitiously conform to the Inventions of men: But stand fast in the Liberty, wherewith Christ hath made you free, Gal. 5. 1.

Thirdly, From false Worship. If any man Worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, Rev. 14. 9, 10. Ye Worship ye know not what. God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth, Joh. 4. 23, 24. As there be some in the World that worship false Gods, so there be others that Worship the true God with false Worship. They that

that worship the Beast, worship the Devil, *Rev: 13.* Oh meddle not with false worship, with vain worship, and will-worship: worship God as he teacheth us to worship him. Our work is to depend on Christs work: our outward working depends on Gods inward working.

Fourthly, From false Opinions, from Errour and Sedition: Let your hearts be upright, your judgements sound, and your lives holy: Love the Truth, obey the Truth, and hold fast the Truth:

Now Beloved, Let me beseech you for Gods sake, and for Christs sake, and for your Soules sake, keep yourselves from false Teachers, from false Doctrine, from false worship, from false Opinions. If you will be tasting and sipping at *Babylons* cup, you must resolve to receive more or lesse of *Babylons* plagues.

XVIII. Eighteenthly, Be one with every one that is one with Christ.

*Endeavouring to keep the Unity of the Spirit*

Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your Calling: One Lord, one Faith, one Baptisme, one God and Father of all, who is above all, and through all, and in you all, Ephes. 4. 3, 4, 5, 6. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments, 1 Joh. 5. 1, 2. He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4, 26.

Oh Consider what a dishonour it is to the Gospel, that those that professe themselves Sonnes of the same God, Members of the same Christ, Temples of the same Spirit, Heirs of the same Glory, should be at a jarring one with another. It is strange and unnaturall, that Lillies should provethorns to one another! that those who are Saints in profession, should be Devils in practise to one another! that Gods Diamonds should cut one another! For Wolves

to devour the Lambs is no wonder, but for one Lamb to devour another is a wonder, and monstrous! Oh, that Christians instead of loving one another, should hate one another! Oh how unlike are we to that God whom we professe to be our God! He is full of love, full of goodness, and full of mercy and patience: Oh but Christians cannot beare, and forbear one with another. Oh do not wicked men warm themselves at the sparks of our divisions, and say it is as we would have it?

Oh Beloved, hath not God made his wrath to smoke against us for the divisions and heart-burnings that have been amongst us? Oh that you would lay this to heart, and throw away all discord and divisions, and heart-burnings, and labour for a onenesse in love and affection, with every one that is one with Christ. Oh labour for a healing spirit. You cannot love God if you do not love the people of God. *If any man saith he loveth God, and hateth his brother, he is a lyer. Let brotherly love*  
*continue*

*continue, Heb. 13. 1. They that feared the Lord, spake often one to another, Mal. 3. 16. Christs Doves should flock together: There be many that cannot love a man, unlesse he be of their Opinion, or a Member of their Church, though he be a Member of Christ. Every man hath a good opinion of his own opinion: But alas Beloved, it is not this opinion, or that opinion; this way, or that way, will bring a man to Heaven without faith in Christ; and he that hath faith in Christ, hath a right to all the Ordinances of Christ, and Promises of Christ, and Priviledges of Christ; therefore let me beseech you to love every man that is a godly man, let him be of what way and form he will. And the multitude of them that believed, were of one heart, and of one soul, Acts 4: 38.*

**XIX.** Nineteenthly, Love Christ with a Love stronger then life, who loved us with a love stronger than death.

*Therefore doth my father love me, because I lay down my life, that I might take it*



it again: no man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again, John 10. 17, 18. This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, 1 Tim. 1. 15. Christs love to us was stronger then death; he dyed for love; he laid down his life to save our lives; he loves us as the Father loves him, John 15. 9. As the Father hath loved me, so have I loved you: continue ye in my love. Oh the Scripture hath exceeding high expressions of his affection to us. Now Beloved, if he died for us, and suffered for us, and set his heart upon us to love us, and delight in us; how ought we then to love him again! Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Math. 22. 37, 38. Whom have I in Heaven but thee, and there is none upon earth that I desire besides thee, Psal. 73. 25. Unto you therefore which believe he is precious, 1 Pet. 2. 7. Oh let our hearts be full of love and affections to Christ.

Love

Love will breed courage, and cast out fear, slavish fear before God, and carnal fear before men: God can keep us from the torments of men, but men cannot keep us from the torments of God. Whilest we stand by God, God hath promised to stand by us: Therefore be not afraid of any Authority that stands in opposition to the Authority of Christ. None can promise us better than Christ can; none can threaten us worse than Christ can? Can any man promise us with better then Heaven? Can any man threaten us with worse than Hell? Heaven is promised to those that love him; and Hell is to be the portion of those that hate him.

Oh my dear Brethren, Let us Love Christ with a love stronger then death: so did *Paul* and the rest of the Apostles, *Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution or famine, or nakednesse, or perill, or sword?* Rom. 8. 35. Love is stronger than Death; many waters cannot

cannot quench it, neither can the floods drown it, *Cant. 8. 6, 7.*

XX. Twentiethly, Be every day as serious in your preparation for death, as if it were your last day.

*All the dayes of my appointed time will I wait till my change come, Job 14. 14. This night thy soule shall be required of thee, Luke 12. 20. For what is your life? it is even a vapour that appeareth a little time, and then vanisheth away, Jam. 4. 14. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: Verily, every man at his best state is altogether vanity, Psal. 39. 5. As no Saint knows when that time and hour shall be; so no wicked man knows when it shall not be. To live without fear of death, is to dye living: To labour not to dye is labour in vain. Men are afraid to dye in such and such sins, but not afraid to live in such and such sins. Oh the Hell of horrors and terrors that attend those soules that have their greatest work to do when they come to dye! therefore as you would be happy*  
in

In death, and everlastingly blessed after death, prepare and fit your selves for death. Did Christ dye for us that we might live with him, and shall not we desire to dye and be with him? A Believers dying day is his Crowning day. *And I heard a voice from Heaven, saying, unto me, write, blessed are the dead which dye in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them, Rev. 14. 13.*

Oh I beseech you my dear Brethren, every day spend some time in preparation for, and meditation of Death, Judgement, Hell, Heaven, and Eternity. Eternity is a sum that can never be numbred, a line that can never be measured: Eternity is a condition of everlasting sorrow, or everlasting joy. Oh think of this, and prepare for this every day before the night of death comes.

And thus my beloved, I have given you these Twenty precious directions for your souls.

I shall

I shall leave this Book with you as a Legacy of my dearest Love: my desire in all this, is your happiness here, and your blessedness hereafter. My earnest and humble desire of you is, That you would mind<sup>d</sup> this Book and my former Treatise; not only read them, but reform your lives by them. O do your Duty, love your Duty, and live your Duty, that you may be made meet to be partakers of the inheritance of the Saints in light; Which is, and shall be the earnest and constant Prayer of one that esteems it a most glorious privilege to be of the number of those who follow the Lamb whithersoever he goeth.

*William Dyer.*

*Revel.*

## REVEL. 14: 6.

*These are they which follow the Lamb whithersoever he goeth.*

**T**HE Title of this Book tells us, it is *The Revelation of John*, and John tells us Chap. 1. 1. it is the *Revelation of Jesus Christ: Christs Revelation to John*, and *John's Revelation to us*.

The Comma of this Book is set forth Chap. 1. 19. *Write the things that are, and the things that shall be hereafter*. And into these two parts this book is divided.

First, a Relation of the things that are, referring to the seven Churches of *Asia*.

Secondly, A Revelation of the general state of the Church to come, and that from John's time unto the second coming of the Lord.

The words of this Book are the true sayings of the true God, they are therefore true and faithful, Chap. 22. 6.

The

The matter of this Book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to heare, to hearken what the Spirit of God saith unto the Church: and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this *Book*, this charge he repeated eight times over, as this Book shewes, Chap. 2. 7, 11, 17, 29: And Chap. 3. 6, 13, 22: And Chap. 13. 9:

A blessing is pronounced upon the Reader, Hearer, and Doer of the things written in this Book *Chap. 1. 3.* O what can be said more, or more effectually to stir us up to hear and read, than blessedness? *And blessed is he that keepeth the words of the Prophecie of this Book, Chap. 22. 7.* But how shall we keep them, except we know them? and how shall we know them, except we read them?

The excellency of this Book is such, as neither Man nor Angel, none in Heaven or Earth, or under the Earth, was found worthy so much as to look into

it, till Jesus Christ went & took out of his Fathers hand to open it unto us,  
*Chap. 5. 3.*

The blessed St. *John* could not but weep for fear least this book should have been kept close from him and the Church; so earnest was he to know those things, which we neglect to know  
*Chap. 9. 4.*

This book is a most precious Jewel, which Christ hath bestowed upon his Church in the latter dayes; and it is our great duty to look into it, and read it, study it, open it, and expound it, that all the people may thorowly be acquainted with it, especially in these times; for now in this Age is and shall be the very heat of the war and brunt of the battle betwixt God and Beliall, betwixt Christ and Antichrist, betwixt the Lambs followers and the Beasts followers. Now this book lyeth all open, and plainly telleth us what shall be the issue and successe in the day of barrel; which side shall have the victory, and which side shall go down, *Chap.*



17.19. And certainly the sons of Belial shall not long prevail; the date of their Reigne is almost out, and the time draweth on apace wherein both they and their *Beast* shall be laid in the dust:

This book sheweth us the rising of the *Beast*, the declining of the *Beast*, and the ruine of the *Beast*, *Chap.* 18:

Our Lord Jesus hath shewed us in this book the sorrowes, and sufferings, and afflictions, and tribulations, which the Church was to meet withal in the latter times, *Chap.* 11. 7. and *Chap.* 12. 4, 15. and *Chap.* 13. 7.

And her deadly and cruel Enemies; the Whore of *Babylon*, the Mother of Harlots, the *Beast*, the false Prophet, and the great red Dragon which maketh War against her, and casteth out floods after her, *Chap.* 12:17:

This book sheweth us likewise the true State of the true Church upon Earth; what she is, where she is, how she is, and what she shall be hereafter; and that before the slaying, under the slaying, and after the slaying.

1. Before the slaying time the true Church is in the Wilderness, *where she hath a place prepared her of God, that they should feed her there a thousand two hundred and threescore dayes, Chap. 12. 2.* Before the slaying of the Witnesses the true Worshippers of God are in a low condition, in heavinesse and sadnesse, in sack cloth and ashes, in a mourning and suffering State; being scattered and dispersed here and there, as *Israell* was of old. But though this be the condition of the poor Woman in the Wilderness, yet she is not without comfort; she may take comfort in three things.

1. That *God* prepared a place for her.

2. That *God* nourished her, & locked her up in his chamber of Providence.

3. That *God* numbered her dayes of suffering. The Tribulation of the Saints of the Old Testament is reckoned up still by years; as the bondage of *Egypt* four hundred and thirty years, and the Captivity of *Babylon* seventy years: But under the New Testament by Dayes; *Ye shall have tribulation ten dayes*

*dayes, Chap. 2. 10. And the two witnesses shall lye dead three dayes and a half, Chap. 11. 9.* So the Woman was to be in the wilderness a thousand two hundred and threescore days.

The Church is compared to a woman for four Reasons.

First, As as woman is weak and feeble, so is the Church, and can doe nothing without Christ, *John 15. 5.*

Secondly, As a woman is useful and fruitful, so is the Church, *John 15. 2.*

Thirdly, As a woman is faire and beautiful, so is the Church, *Ezek. 16. 13.*

Fourthly, As a woman is full of love & affection, so is the Church, *Cant. 2. 5.*

2: Under the slaying time the true worshippers of God and witnesses of Jesus Christ lie dead in the Street of the great City, which is spiritually called Sodom and Egypt, *Chap. 11. 8:* That is, in Antichrists Kingdoms and Dominions. The Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth, *Chap. 17. 18:*

She is called *Sodom* for her filthiness

and wickedness, and *Egypt* for her cruelty and oppression, *Chap. 17. 4.*

The true Servants of God and Members of Jesus Christ, that bear witness for him against the evils of the Beast, and against the evils of the world, are here called *two* witnesses.

1. Because of the fewnesse of them.  
2. Because two is a number sufficient to bear a witness, *John 8. 17.*

3. Because Antichrists *Beasts* are called two, *Chap. 13.*

4. They are called witnesses for Six Reasons:

First, Because their work is to bear witness for Christ and his truth, against the world, the Flesh and the Devill. A true believer is to bear a threefold testimony to and for *Christ*; a word-testimony, a life-testimony, and a blood testimony, *Heb. 12. John 5. 32.*

Secondly, *Christ's* Members are called witnesses, because they stand up for *Christ*, to maintaine his name, his honour, his cause, his truth, his worship, his Glory in the world, *Dan. 3. 16, 17, 18.*  
and

and Chap. 6. And ye killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses, Act. 3. 15. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, Acts 4. 10, 11, 12.

Thirdly, The Lambs followers are called witnesses, because they keep the testimony of Jesus Christ, Rev. 12. 17: Chap. 6. 9. a testimony to all the Offices, works, and Kingdom of Jesus Christ, as King of Saints, and King of Nations.

Fourthly, Gods chosen and precious ones are called witnesses, because they doe appear boldly and openly for his truth; they own it, they love it, they love it, they publish it, they hold it fast, and suffer for it, who through the teachings of the Spirit in the word, and by the power of the same spirit are found in the practise of Christs Appointments: they cannot deny the truth, which is a Testimony to it, Acts 24. 14.

E 4

Fifthly,

Fifthly, The true VVorshippers of God are called witnesses, because they do bear witness against the beast, and all the whole mystery of iniquity; against the whore of *Babylon*, who hath committed fornication with the Kings of the earth, *and made her self drunk with the blood of the Saints*, Rev. 17. 6. *Christs* faithful witnesses bear an eminent Testimony against all her abominations and filthiness and wickedness, against the Pope, his Government, his clergy, his Doctrine, his worship, his Religion, and all his abominable proceedings, Rev. 19. 7.

Sixthly, *Christs* redeemed ones are called witnesses, because in dying they bear witness for him; for to dye for the truth is a living standing testimony to it. He who for *Christs* sake loves not his life unto the death, dyes a most glorious witness of Christ; Chap. 12. 11. *And they loved not their lives unto the death: And the beast that came out of the bottomlesse pit made war against him, and overcame them, and killed them*, Chap. 11. 7. 9.

An-

Antichrist riseth in a double beast ;  
In his civil power ; and his Ecclesiasti-  
cal power.

First, In his civil power; so he makes  
up one beast with the ten Kings, Chap.  
17. 12. *And this is that Beast that rise up  
out of the Sea, which hath seven heads and  
ten horns, and upon his horns ten Crowns,  
and upon his heads the name of blasphemy.  
And the beast which I saw was like unto a  
Leaper, and his feet was as the feet of a  
Bear, and his mouth as the mouth of a Ly-  
on; and the Dragon gave him his Power,  
and his Seat, and great Authority, Chap:  
13. 1, 2.*

Secondly, In his Ecclesiasticall po-  
wer ; so he makes up another beast  
with the Clergy ; and this is that beast  
that rise up out of the Earth ; *He hath  
two horns like a Lamb, and he speaks like  
a Dragon, vers. 11.*

Now these two monstrous beasts  
(Antichrists Magistrates and Mini-  
sters) slay the faithful witnesses of Jesus  
Christ, and rejoyce over their dead  
bodies, and make merry, and send gifts  
one

one to another, *Chap. 11. 10.* Oh how do graceless, faithless, Christless men rejoyce at the afflictions and calamities of Gods people! saying, where is now your God, and Christ your King? *Psal. 42. 10.*

As touching the nature of the VVitnesses death, we are not to conceive thereof as though the same were to be a corporeall killing or slaying; but a civill killing or slaying, not so much their bodies as their testimonies, deprive and strip them of their Liberty, Worship, Ordinances, Religion, and the free exercise of their Gifts, suffering not a Servant of Jesus Christs to bear an open testimony against the abominations of the beast, nor against their National wickedness; but make Laws against them, and lye in wait for them, stoping their mouths, and imprisoning their bodies, hating and hunting them up and down, afflicting and tormenting them, and taking possession of their possessions: *Killing and slaying them all the day long, and account them as sheep for*



for the slaughter, Rom. 8. 33. This is to be broken in the place of Dragons, and covered with the shadow of death, Psal. 44. 19. This is to be killed all the day long: And upon his account, the witnesses are said to be slain, *And after three days and an half, the Spirit of life from God entred into them; and they stood upon their feet, and great fear fell upon them that saw them, Chap. 11. 11.* A spirit of boldnesse and courage, zeale and undauntednesse and resolution to appear for Christ and his cause, against Antichrist and the whole brood. Therefore rejoyce all ye Saints, and be glad all ye of upright heart; though the witnesses be dead, they will not alwayes be dead, but rise again.

3. After the slaying time the true Church is with the Lamb on Mount Sion, Chap. 14. 1. *And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his fathers name written in their foreheads: which notes a fixed state: Those which trust in the Lord shall be as*

*Mount*

*Mount Sion, which cannot be moved, Psal. 12. 5: before the slaying time the Church is very low, but under the slaying time lower, but after the slaying time the Church is very high, she is rejoicing, shining, and triumphing on Mount Sion: And they sung as it were a new song before the throne, and before the four beasts, and the Elders, and no man could learn that song but the hundred forty and four thousand which were redeemed from the Earth. The true Church having gotten the glorious presence of the Lamb in the midst of her, and having gotten some victory over the beast they do rejoyce mightily. And I heard a voice of Harpers, barping with their Harps: but this is not till after the resurrection of the witnesses are risen, the Church is exceeding joyful.*

This chapter out of which my Text is taken containeth six principal things

First, A Lovely Description of Jesus Christ; and he is described by the similitude of a Lamb: Lo, a Lamb stood upon Mount Sion, vers. 1. And behold the Lamb of God, Joh. 1. 19: He

He is called a Lamb in a double respect.

First, In respect of his innocency, 1 Pet. 1. 19:

Secondly, In respect of his meekness and patience, *Acts* 8. 32.

Secondly, A Lively Description of the Church, the Lambs wife, and that from vers. 1. to vers. 5.

Thirdly, A glorious Description of the Churches Ministers. As the Church is in this book called Heaven, so her Ministers are called Angels: *And I saw another Angel flying in the midst of Heaven, having the everlasting Gospel, ver. 6. And there followed another Angel, saying, Babylon is fallen, vers. 8. And the third Angell followed him, saying with a loud voyce, &c. Vers. 9.*

Fourthly, Here is set down the Doctrine which these Angels preach and publish:

The first Angell published the free Grace of God in Jesus Christ openly against all the inventions of men: *Saying with a loud voice, fear God, and give glory*

Glory to him, and worship him that made Heaven and Earth, and the Sea and the Fountains of waters, vers. 7. Namely, That men should once fear God, and worship him, and give all glory to him; none to Creatures, none to Images, none to Antichrist; he that worshipeth the Beast, worshipeth the Dragon and the Divil, Chap. 13.

The second Angell proclaimed the utter ruine of *Babylon*, and the destruction thereof, over the world, saying, *Babylon is fallen, is fallen, that great City, because she hath made all Nations drink of the wine of the wrath of her fornication,* vers. 8.

The third Angel doth seriously and solemnly give warning to all those who shall yet adhere to the Beast, shewing the danger and misery of it. *If any man worship the beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire*  
and

and brimstone, in the presence of the Holy Angels, and in the presence of the Lamb, vers. 19. 20.

Fifthly, A sweet word of heavenly consolation to the Saints and People of God ; *And I heard a voice from Heaven, saying unto me, write, blessed are the dead which dye in the Lord ; from henceforth they rest from their labours, and their works do follow them,* vers. 13.

Sixthly, The Judgments and vengeance which shall be executed upon the false Church : the Spirit doth set it forth by a double similitude ; the one by rending, the other by gathering ; and that from vers. 15. to the end. God will as it were rain Hell out of Heaven upon *Babylon* ; he hath fire and brimstone for this spirituall *Sodom* ; judgement without mercy ; and fury without compassion.

I shall now come to the words of my Text, *These are they which follow the Lamb whithersoever he goeth.* This text is one of the Golden Characters of the hundred forty and four thousand, which

which stood with the Lamb upon Mount *Sion*.

In these words are three things.

First, the Subjects, [*these*]

Secondly, the Act, [*follow*]

Thirdly, the Object, [*The Lamb*]  
*whithersoever he goeth.*

I shall gather this Observation from the words,

*That it is the sweet temper and frame of  
soules truly gracious, to follow the  
Lamb whithersoever he goeth:*

In the handling of this point, I shall shew you five things.

First, What it is to follow the Lamb:

Secondly, Why they follow the Lamb.

Thirdly, The Excellency of following the Lamb.

Fourthly, The Misery of them that follow not the Lamb.

Fifthly, How the Lambs followers may be known from the beasts followers

First, To follow the Lamb whithersoever he goeth, is to follow him in four things.

First,

First, In his Commandements. *If you love me, keep my Commandements, John 14. 15. Ye are my friends if you do whatsoever I command you, Chap. 15. 14. Blessed are they that do his Commandments, that they may have right to the Tree of Life, Rev. 22. 4.* Oh Beloved, we cannot follow the Lamb whithersoever he goes, unless we follow him in his commands. *Then shall I not be ashamed, (saith David) when I have respect to all thy Commandments, Psal. 119. 6.* Christians should take as much delight in those precepts that enjoyne holinésse, as in those promises that assure happiness.

Secondly, In his teachings. *My Sheep hear my Voyce, and I know them, and they follow me, John 10. 27. A stranger they will not follow, but will flee from him, for they know not the voyce of strangers, Vers. 5.*

Thirdly, In his Providences, through all afflictions, all straits all discouragements and sorrows whatsoever, though it be a way of blood. We must forsake all to follow a crucified Christ, a con-

demned, in bloody paths of sufferings, if he call us to it: *Yet though I walk through the Valley of the shadow of death, I will fear no evil, for thou art with me: Thy rod and thy staffe they comfort me,* Psal. 23. 4. For (saith Paul) *I am ready not to be bound only, but also to dye at Jerusalem for the name of the Lord Jesus.* We must be willing to venture the loss of all for him, Liberty, Estate, Relations, and Life it self: *We have forsaken all, and followed thee,* Math. 19. 27.

Fourthly, In his Example. For I have given you an example, that you should do as I have done to you, Joh. 13. 5. that Because Christ hath suffered for us, leaving us an example that we should follow his steps, 1 Pet. 2. 21, 22. So that to follow Christs steps, is to take him for an example: We must walk in the same spirit, in the same steps, and in the same obedience. VVe must not follow wicked mens Examples, *who walk in the broad way that leads to death, and are of their father the Devil, and his work they do,* John 8. 11. But we must fol-

low



low our Head Christ, *who went up and down doing good*, Acts 10. 38. Now this is to follow the Lamb whithersoever he goeth.

In his Commands.

In his Teachings.

In his Providence.

In his Example.

Secondly, To follow the Lamb whithersoever he goeth, is to follow him truly, without hypocrisie; and constantly, without apostacy.

First, Truly, without hypocrisie: Many follow the Lord as Beggars follow a man, onely for an Almes; they prize the wages of Religion, above the work of Religion. *You seek me not because of the miracles, but because you did eat of the loaves and were filled*, John 6. 26. Oh Beloved, God abhors an Hypocrite more then a Sodomite; and Hell is provided on purpose for Hypocrites, Mat. 24. 51. My Beloved, following the Lamb fully, is to have the heart fixed and resolved for God: *My soul follows hard after thee*, said David,

Psalm 63. 8. *And as the Hart panteth after the water brooks, so panteth my soul after thee O God. All the faculties of his soule are working after God: My soul, and all that is within me praise the Lord, saith holy David.*

Secondly, Constantly, without Apostacy. A true Believer after he begins to follow the Lamb, he never leaves following him, but followeth him whithersoever he goeth. *Who shall separate us from the love of Christ? shall Tribulation, or Distresse, or Persecution, or Famine, or Nakednesse, or Perill, or Sword? For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any Creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Oh beloved, he doth not follow the Lamb whithersoever he goeth, that follows the Lord earnestly for a while, but afterward forsaketh him when a storme riseth: Yet hath he not root in himself, but dureth for a while; for*

when tribulation or persecution ariseth because of the word, by and by he is offended, Math. 13. 21. Nor he that followes the Lamb in some things, and the Beast in other things: *They feared the Lord, and served their own gods, after the manner of the Nations.* Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: *I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot,* Chap. 3. 15. *Be astonished, O ye Heavens, at this and be horribly afraid, be ye very desolate, saith the Lord; for my people have committed two evils; they have forsaken me the fountaine of living waters, and hewed them out Cisterns, broken Cisterns, that can hold no water,* Jer. 2. 12, 13. Oh this is not a following the Lamb: They that follow the Lord fully abide in the Lord, and cleave to the Lord, and continue constantly in Gods ways to the end of their dayes. *The righteous holds on his way,* Job 17. 9. *Then shall we know, if we follow on to know the Lord,* Hosea 6. 3. The righteous man holds on his way, he followes the Lamb

whithersoever he goeth:

First, Speedily.

Secondly, Truly:

Thirdly, Undividedly:

Fourthly, Zealously.

Fifthly, Humbly.

Sixthly, Chearfully.

Seaventhly, Diligently.

Eightly, Constantly.

Ninthly, Faichfully.

Tenthly, Transcendently.

Now this is following the Lamb  
whithersoever he goeth.

Now I shall shew you why Believers  
follow the Lamb.

First, Because they are redeemed by  
the blood of the Lamb. *For as much as  
ye know that ye were not redeemed with  
corruptible things, as Silver, and Gold,  
from your vain conversation received by  
tradition from your fathers; but with the  
precious blood of Christ, as of a Lamb  
without blemish and without spot,* 1 Pet.

1. 18, 19. He paid a price for our re-  
demption, that so he might discharge  
the

the debt of our sins; And they sung a new song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, Rev.

5. 9.

There are three things called precious in the Scriptures.

First, Faith is called precious, 1 Pet.

1. 1.

Secondly, The promises are called precious, vers. 4.

Thirdly, The blood of Christ is called precious, 1 Pet. 1. 19.

O his blood hath redeemed us from six Enemies.

First, From the World, Galathians

1. 4. Rev. 14. 4.

Secondly, From the Curse, Galathians 3. 13.

Thirdly, From Sin, Rom. 6. 18, 27.

Fourthly, From the Devil, Heb. 2. 18. Acts 26. 17, 18.

Fifthly, From the sting of Death, 1 Cor. 15. 55, 56.

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Sixthly,

Sixthly, From Hell, *1 Thes. 1: 10. Rev. 2. 12.* O his blood is precious blood; his blood hath slaine our Enemies; he hath purchased by his blood Reconciliation with the Father, Union with the Son, and Communion with the Holy Ghost. *Ye that were sometimes afar off, are made nigh by the Blood of Christ, Ephes. 2. 13, 16.*

Secondly, They follow the Lamb, because they are washed in the blood of the Lamb. *He hath loved us, and washed us from our sins in his blood, Rev. 1. 5. These are they which came out of great Tribulation, and have washed their Robes, and made them white in the blood of the Lamb, Rev. 7. 14. The blood of Christ cleanseth us from all sinne, 1 John 1. 7. Christs blood washeth away our bloody sins. I said unto thee, when thou wast in thy blood, Live, Ezek. 15. For as soon as we are united with Christ, our sins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent Ornaments upon us to cover our nakednesse, and decketh us with*

with Jewels and Gems of Gold : So we become beautiful in his sight, *Isa. 61: 10.* That he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing ; but that it should be holy, and without blemish, *Eph. 5: 27:*

Thirdly, Believers follow the Lamb, because they are risen with the Lamb. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Coloss. 3. 1.* Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life, *Rom. 6. 4.* Every man besides a Believer is a dead man, *Dead in trespasses and sins, Ephes. 2. 1.* Therefore they are exhorted to rise from the dead *Eph. 5. 4.* They must rise from evil to good, from Earthly-mindedness to Heavenly-mindedness ; but now Believers by faith are risen from darkness to light : For ye were sometimes darkness, but now are ye light in the Lord.

Walk

*Walk as Children of light, Eph. 5.8. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, Isa. 60. 1.* When the Lord shined forth upon his people in glorious discoveries of himself, he calls them away from their former condition. When the Lord discovered himself in a Gospel dispensation, his people were no longer to sit under dark clouds of legal Ceremonies, but to follow the Lamb whithersoever he goerh.

Fourthly, They follow the Lamb, because they are enlightned by the Lamb. *God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the Glory of God in the face of Jesus Christ, 2 Cor. 4. 6. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. Yea doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the losse.*



losse of all things, and doe count them but dung that I may win Christ, Phil. 3. 8. Divine and Heavenly knowledge brings a man near to God, it gives a man the clearest and the fullest sight of God; and the nearer any man comes to God, the clearer vision he hath of God, and the more communion with God.

The reason why others doe not follow the Lamb, is because they see not the worth and want of the Lamb: *Having the understanding darkned, being alienated from the living God, through the ignorance that is in them, because of the blindness of their hearts, Ephes. 4. 18.* Where there is a Vaile cast before the eyes of knowledge, there is a Barre set before the hands of practise. An ignorant person neither knows what he is a doing, nor doth he know whether he is a going; he doth nothing but undoe himself by doing. Carnal men see no preciousness and loveliness in Christ; *Oh what is thy beloved more then another beloved? Cant. 5. 9. If thou knowest the gift of God, and who it is that asketh; thou wouldest*

wouldest have asked of him, and he would have given thee living water, John 4. 10.

Christ goes undesired in the world, because he goes undiscerned by the world: *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned* 1 Cor. 2. 14. But now believers being enlightned by the Spirit of God, and by the Word of God, they see themselves what they were before faith, and what they are by faith, and what they shall be at the end of faith; they see Christ to be all precious, precious in his Ordinances, precious in his Discoveries, precious in his Graces, precious in his Gifts, precious in his Promises, precious in his Members, precious in his Ministers, and precious in himself, 1 Pet. 2. 7: Therefore believers cannot but love him and follow him.

Fifthly, They follow the Lamb because they love the Lamb. *Grace be with all them that love the Lord Jesus Christ in sincerity,* Ephes. 6. 24. They love

love him with a superlative love. *Whom have I in heaven but thee? and there is none upon Earth that I desire besides thee,* Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance, and what she does, as not good enough for his acceptance. *Look not upon me because I am black, because the Sun hath looked upon me; My Mothers Children were angry with me, they made me the keeper of their Vineyard, but mine one Vineyard have I not kept,* Cant. 1. 6. The Church is never more fair, than when she judgeth her self to be most deformed; never more happy, than when she accounts her self most miserable; never more holy, than when she reckons her self most polluted; she is never richer, than when she seeth her self to be poorest of all. The soul that loves much, is a soul that works much; the Commands of the Gospel are not grievous to him, but precious to him. *Tell me (oh thou whom my soul loveth) where thou feedest,* Cant. 1. 7. A soul that loves Christ hath  
his

hath his eye upon Christ, and his desire is after Christ. *The desire of our souls is to thy name, and to the remembrance of thee: With my Soul have I desired thee in the Night; yea, with my Spirit will I seek thee early,* Isa. 26. 8, 9. True believers love Christ more then they love themselves, *They loved not their lives unto the death,* Rev. 12: 11. Christ is dearer to them than their lives: they slighted, contemned, yea, despised their very lives, when they stood in competition with Christ, and his Glory, and chose rather to suffer the greatest misery, than he should lose the least dram of his honour. The love of Christ hath made his Saints and VVitnesles yield all the parts and members of their bodies, to the cruel and mercilesse instruments of bloody persecutors; their backs to be whipt, their eyes to be boared, and their tongues to be cut out of their mouths, Heb. 11. 37. Oh how strongly did these love! the measure of loving Christ, is to love him without measure. *Who shall separate us from the love of Christ?*

Christ? Tribulation shall not, Persecution shall not, Famine and Nakednesse shall not, Peril and Sword shall not: for I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord, Rom. 8. 35, 38, 39.

Sixthly, They follow the Lamb, because they are married to the Lamb: Jer. 3. 14. *I am married unto you*, Rev. 21. 9. *I will shew thee the Bride, the Lambs Wife*, Cant. 2. 16. *My beloved is mine, and I am his*.

Here I will shew you two things.

First, How Christs comes to be ours.

2ly. How we come to be Christs.

First, Christ is ours by the free donation and gift of the Father: *God so loved the world, that he gave his only begotten Son*, John 3. 16.

Secondly, Christ freely gave himself unto us; so that Christ is ours by his own consent: he hath as it were passed over

over himself unto us ; *Christ loved me, and gave himself for me*, said the Apostle, *Gal. 2. 20.*

Thirdly, Christ hath passed himself over unto his Church by marriage; and therefore she is called his Queen, his Spouse, his Bride, and his VVife, *Psal. 45. 9.* Although we had nothing to bring to him but poverty, shame, sorrow, and misery, yet he took us, and loved us, and married us.

Fourthly, Christ is ours by communicating his own Spirit to us.

5. The Saints are *Christs* four ways.

First, By the Donation of the Father: *God hath made him both Lord and Christ, Acts 2. 36. And hath put all things under his feet, and gave him to be the Head over all things in the Church, Ephes. 1. 22. And now, saith Christ, Behold I and the Children whom thou gavest me ; thine they were, and thou gavest them me, John Seventeen Six.* God the Father gave us to God the Son, that he might redeem us ; and God the Son gave us to God the Father, that he might sanctifie us,

us, and keep us from the evill of the World, *verse 17.*

Secondly, We are Christs by choice: *I have chosen you out of the World:* And the Saints are said to be *Chosen in Christ*, Eph. 1. 4. And they are called *A chosen Generation*, 1 Pet. 2. 9. *And chosen and faithful*, Rev. 17. 14.

Thirdly, The Saints are Christs by purchase. We were in our Enemies hands, and under their power, and could not free our selves from the bondage of the Law, Sin, Satan, Death, and Hell; therefore saith the Apostle, *We are bought with a price*, 1 Cor. 6. 20. For in respect of Gods Justice we are bought by Christ.

Fourthly, We are Christs by combination and Covenant. *I entred into Covenant with thee, and thou becamest mine*, Ezek. 16. 8. That is, I did make a Solemn Covenant or Stipulation with thee, that I would take thee to be my people. So that it is no wonder. Pelievers follow the Lamb whethersoever he goeth; they are married to

him, he is their Head and Husband.

Seventhly, They follow the Lamb, because they have the Spirit of the Lamb: *We have not the spirit of the World, but the Spirit which is of God, that we may know the things that are of God: And we have the mind of Jesus Christ,* 1 Cor. 2. 11, 12, 16. And we know that he abides in us, by the Spirit which he hath given us: *Now if any man have not the Spirit of Christ, he is none of his.* This Spirit that the Lord Jesus gives to believers is a sealing Spirit, a lively Spirit, and an enlightning Spirit, and a leading Spirit; it leads us from all evill to all good. And all the Lambs followers are in the Spirit of the Lamb; and therefore they pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit: They that have this Spirit need not a Book to pray by. Now all true Believers have the Spirit of the Lamb, therefore they follow the Lamb whethersoever he goeth,

Fifthly, Believers follow the Lamb, because



because all their Priviledges come from the Lamb: They are all *Kings and Priests*; Rev. 1. 6. Rev. 5. 10. *And Sons, and Heirs*, 1 Joh. 3. 1. *Behold what manner of love the Father hath bestowed upon us!* Rom. 8. 17. *If Children, then Heirs, Heirs with God, and joynt Heirs with Christ.* Though Believers have not a Crown in life, yet they are Heirs to a Crown of life: God puts the greatest honour upon his own people, *Prov. 12. 26.* All the honour that other men have, is not worth the having: that which makes a man great in the eye of the world, makes a man nothing in the eye of God. Men are never the better for their greatness, if they are not made better by their greatness. But now believers greatness and honour comes by Christ, the faithful and true witness, the first begotten of the dead, and the Prince of the Kings of the Earth: *He hath made us unto our God Kings and Priests, and we shall reign on the Earth, Rev. 3. 10.*

All the light, and life, and hope, and joy, and peace, and beauty, and honour, and riches, Believers have, they have it a'l by Christ, and from Christ; he gives them rich Grace, and rich Glory, and all things richly to enjoy, 1 Tim. 6. 17.

Take a man that is out of Christ, and he hath none of all this, Ephes. 2. 12. *That at that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the World. They are wretched, and miserable, and poor, and blind, and naked,* Revel. 3. 17.

O this is the condition of every graceless, Faithless, and Christless person. But now a Believer though he be never so poor in the worlds eye, he is rich in Gods eye; for all things are his, and he shall inherit all things, 1 Cor. 3. 22. Rev. 21. 7. *He that overcometh, shall inherit all things.* But how comes it to pass that the Believer hath so much, and  
all

all others so little? He hath it all from Christ. *Of his fulness have all we received Grace for Grace.*

Therefore Believers doe glory in Christ, because they have all their glory by and from Christ, *1 Cor. 1. 31.* He hath enough to glory in, that hath a Christ to glory in: Now Believers cannot but cleave to him, and follow him, because all their good things comes by him.

Ninthly, They follow the Lamb, because their names are written in the Lambs Book, *Revel. 13. 8. And all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye: but they which are written in the Lambs book of life, Rev. 21. 27.* All the rest, all the Worshippers of the Beast, and all Unbelievers shall be cast into

that Lake of fire which burns and flames for ever, *Rev.* 19. 20. There be a great many that follow the Beast, worship the Beast, receive the mark of the Beast, and admire the Beast, Chap. 13. 3, 4. But what are they? Are they any that have their names written in the Lambs Book of Life? No, no; for this see *Rev.* 17. 8. *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the Earth shall wonder, whose names were not written in the Book of Life.* So that you see what that cursed crew are that follow *Babylon*, they are such whose names are not written in the Book of Life. But they that have their Fathers name written in their fore-head, and their names written in the Lambs Book, they follow the Lamb whethersoever he goeth: *And they that are with him are called and chosen, and faithful, Rev.* 17. 14.

Tenthly, and lastly, Precious ones fol-

follow the Lamb, because they shall be for ever with the Lamb. Then *we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lamb: Wherefore comfort one another with these words,* 1 Thes. 4. 17, 18. Therefore are they before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of waters, and God shall wipe away all tears from their eyes, Re. 7. 15, 16, 17. How troublesom soever a Saints beginning is, his ending is joyful. When Believers change Earth for Heaven, they do not lose their happiness, but compleat their happiness, Job. 12. 17, 24. *Eather, I will that they also whom thou gavest me, be with me where I am, that they may behold my glory*

G 4

*which*

*which thou hast given me; for thou lovedst me before the foundation of the world: Not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.*

To be with God and Christ for ever, implyeth these seven things.

First, The presence of God.

Secondly, The happy union with God.

Thirdly, The blessed vision of God.

Fourthly, The glorious communion with God.

Fifthly, The fruition of God.

Sixthly, The rest that the Saints shall have in God.

Seventhly, The enjoyments of themselves in God.

Oh how unspeakable is the glory of Heaven! Oh how infinitely glorious is the Lamb! Now true Believers follow the Lamb whethersoever he goeth, because they shall be for ever with the Lamb in fulness of glory, and endless felicity, *Rom.8.17.*

Thus

Thus have I shewed you why Believers follow the Lamb.

Now I shall shew you the Excellencies of following the Lamb.

The first Excellency is, They that follow the Lamb have the presence of the Lamb with them.

• The hundred forty and four thousand that stood upon Mount Sion, had the Lamb with them. *Psal. 46. 5. God is in the midst of her, she shall not be moved; God shall help her, and that right early. The Lord of Hosts is with us; the God of Jacob is our refuge, Verse 7. God is in the midst of his Church, not on'y to behold her, but to uphold her. Though the Churches Enemies may be waves to toss her, yet they shall never be Rocks to split her, because God is in the midst of her. This is that which comforted and strengthened David; Yea, though I walk through the Valley of the shadow of Death, I will fear no evil, for thou art with me, Psalm 23. 4. When thou passest thorow the Waters I will be with*

with thee ; and through the Rivers , they shall not overflow thee ; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, Isa. 43. 2. Oh they that follow the Lamb, shall stand for the Lamb, have the presence of the Lamb ; his glorious presence, his gracious presence, his comforting presence, his protecting presence, his quickning and sanctifying presence.

The second Excellency is, That they that follow the Lamb, shall know the mind of the Lamb.

*It is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given : And blessed are your eyes, for they see, and your ears for they hear, Mat. 13. 11, 16. Henceforth I call you not servants, for the servant knoweth not what his Lord doth ; but I have called you friends ; for all things that I have heard of my Father, I have made known unto you, John 17. 6, 7, 8. Jesus Christ that lies in the bosom of his Father, he unbosomes and un-*



unbowels the heart of the Father to Believers; they know his Secrets, his Mind, his Counsel, and his Will; and none knoweth it but them: *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes*, Matth. 11. 25. But they that walk with God, know much of the mind of God, and the Mysteries of the Gospel.

The Third Excellency of following the Lamb, is, They that follow the Lamb, may come boldly to the Lamb. *Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need*, Heb. 4. 16. A soul that hath an interest in Christ, may come boldly to Christ, and speak boldly to him, and to his Father, for any mercy he needeth; he may go to the Throne of Grace for Grace, and open his heart to God, as one friend to another. Oh what a liberty have Believers! Oh what a priviledge have they, that they may

May go to God with a holy boldness! The wicked proud ones of the Earth are so high that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God: *Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.*

The fourth Excellency is, They that follow the Lamb shall have all their wants supplied by the Lamb. *Phil. 4. 19. But my God shall supply all your need, according to his riches in glory, by Jesus Christ.* They that follow the Lamb shall want no good thing: *Oh fear the Lord all ye his Saints, for there is no want to them that fear him. The young Lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing, Psal. 24. 9. 10. The Lord is my shepherd, I shall not want, Psal. 23. 1. Delight thy self in the Lord, and he shall give thee the desire of thy heart; thou shalt have whatsoever thou desirest to have. He that hath the chiefest good, shall want no good.*  
*Whosoever*

*Whosoever shall drink of the water that I shall give him, shall never thirst: And he that cometh to me shall never hunger,* Joh. 6. 35. Oh who would not follow and believe in the Lamb; Oh happy are all they that follow the Lamb.

The fifth Excellency is, They that follow the Lamb shall share with the Lamb,

First, In his Divine Nature. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust,* 2 Pet. 1. 4. That is, of those Divine Qualities, whereby we are made like unto God in Wisdom, and Righteousness, and true Holiness, *Ephes. 4. 24.*

Secondly, In his Conquests, The poor Saints share with Christ in all his noble and honourable conquests (*1 Cor. 5. 55.*) over the World, Death, and Hell, and over sufferings: *In all these things we are more than Conquerours through him that loved us,* Rom. 8. 37.

Thirdly,

Thirdly, They share with Christ in his Graces.

*Of his fulness have all we received grace for grace, Joh. i. 16.* As a Child receives Member for Member; as the Paper from the Press receives Letter for Letter; as the Wax from the Seal receives Print for Print; or as the Glass from the Image receives Face for Face; so do Believers receive from Christ Grace for Grace; that is, for every grace that is in the Lamb, there is the same grace in us in some measure.

Fourthly, Believers share with Christ in his Glorious Titles.

He is called a Son, so are they; a King, so are they; a Priest, so are they; an Heir, so are they, *Rom. 8: 17. Rev. 5. 10. Rev. 1. 5, 6.*

Fifthly, They share with Christ in his Glory.

*I go to prepare a place for you: I will come again and receive you unto my self, that where I am, there ye may be also, Joh. 14. 23. And the glory which thou gavest me, I have given them, that they*

*may be one, as we are one, Joh. 17. 22.*

*My sheep hear my voice, and they follow me, and I give unto them eternal life,*

*Joh. 10. 28. The Saints shall have the same Glory which Christ himself hath :*

*The Saints in Heaven are not only glorified with Christ (which is a great ex-*

*altation) but they do enjoy the very same Glory which Christ himself doth;*

*the same for kind, though not for degree. The Head and Members are*

*glorified together with the same kind of glory : God hath not one Heaven*

*for his Son, and another for his Saints ; but one and the same heaven for both.*

*Believers shall be as truly glorious as Christ is, and eternally glorious as he*

*is. Our vile bodies shall be fashioned like unto his glorious body : And we shall*

*be glorified together with him, and appear with him in Glory, Rom. 8. Col. 3.*

*Oh here is the excellency of following the Lamb ; they that follow him*

*share with him.*

*The sixth Excellency of following the Lamb, is, They that follow the*

*Lamb*

Lamb shall be protected by the Lamb. He suffered no man to do them wrong, yea, he reprov'd Kings for their sakes, saying, touch not mine Anointed, and do my Prophets no harm, Psal. 105. 14, 15. which are his Saints. Who is he that will harm you, if ye be followers of that which is good? and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled, 1 Pet. 3. 13. Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness, Isa. 41. 10. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee, Isa. 49. 15. Who can harm a man if God be with him and for him: He that hath the love of God, need not care for the anger of men: A true Believer hath the love of God, the love of Christ, the love of good Angels, the love of good men, and the love of all whose

whose love is worth the having: God protects men in his way, but not out of his way: When men appear for God God appears for men; he is good to them in affliction, and he doth them good by affliction.

The seventh Excellency is, They that follow the Lamb shall not feel the wrath of the Lamb. *Rev. 2. 11. He that overcometh, shall not be hurt of the second death, 1 Thes. 1. 10. And to wait for his Son from Heaven: whom he raised from the dead, even Jesus which delivered us from the wrath to come. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit, Rom. 8. 1. Oh how sad is the condition of those, who live and dye without Christ! they are sent to Hell, Psal. 9. 17. The wicked shall be turned into Hell, and all the Nations that forget God: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. 2. 9. They shall feel*  
H and

and suffer the wrath of the Lamb, because they despised the truth of the Lamb. *Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirl-wind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me,* Pro. i. 24, 25, 26, 27, 28. Do you hear this sinners? if God will shew you no mercy if you live in your sins, and dye in your sins, be sure Hell will shew you no mercy: Now the Believer shall feel and suffer none of this, he is in a happy state and condition.

The eighth Excellency is, They that follow the Lamb shall reign with the Lamb: and this is another Excellency of following the Lamb. True Believers do reign now over the Creatures,  
over



over the pomp and pride of the world, over all spirits, over sin, over the consciences of wicked men, and over sufferings: but besides all this, they shall reign with Christ, and over those that now reign over them: *Rev 5. 10. And we shall reign on the Earth, Chap. 20. 4. And they lived and reigned with Christ a thousand years.* And as the wicked tread down the Saints under their feet, so shall the saints tread down the wicked under their feet, *Mal. 4. 3* The Lord hath promised that the meek shall inherit the Earth. Doth not the Scripture say, that *In the last dayes the mountain of the Lords house shall be lifted up above the hills, and shall be established in the top of the Mountains? Isa. 2. 2. And that the Kingdoms of this world, must become the Kingdomes of our Lord Jesus, Rev. 11. 15.* And he that loves to see the face of his Church beautiful, will ere long wipe away those bloody tears; it is not long before you will triumph and say, (*Cant. 2. 11. 12.*) *Lo, the winter is past, the*

*rain is over and gone, the flowers appear on the Earth, the time of the singing of Birds is come.*

The ninth Excellency is, They that follow the Lamb, shall sit upon the Throne with the Lamb, *Rev. 3. 20 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his throne. Ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel, Mat. 19. 28.* Oh what an honour is this! what a glory is this to sit upon the Throne with Christ! Is it not honour and glory enough for us to be in heaven with God, and Christ, and Angels? but must we sit upon a Throne there? Oh what an honour is this! and yet this honour shall all the Lambs followers have.

The tenth Excellency of following the Lamb, is, They that follow the Lamb shall judge the world with the Lamb. If you consult sacred Record, and you shall find that both God & Christ

and the Saints are said to judge the world: The Ordination is Gods, the Execution is Christs, the Approbation is the Saints. When the Apostle would stop the sinful suits among the *Corinthian* brethren, that did not want men of Eminency to put a period unto Controversies, saith, *Do ye not know that the Saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?* 1 Cor. 6. 2. Enoch the seventh from Adam Prophefied, saying, Behold, the Lord cometh with ten thousand of his Saints to execute Judgement upon all, Jude 14. 15. When the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve tribes of Israel, Matth. 19. 28. Now the world judge the Saints, but then the Saints shall judge the world; now they judge and condemn Christ in his Members, but then they shall be judged and condemned by Christ and his Members; For as the World cannot endure God himself,

so neither can they endure God in the Saints : and the more God dwells in the Saints, the more the world afflicts the Saints; but they that follow the Lamb whithersoever he goeth, shall sit upon those, that now sit upon them.

Thus have I shewed you the Excellencies of following the Lamb.

Fourthly, The misery of those that follow not the Lamb, but the Beast : O their misery is great in this life ; but it will be greater in the other.

The first misery of them that follow the Beast, is, They that follow him, shall share with him in all his plagues. *And the third Angel followed them, saying with a loud voice, if any man worship the Beast, and his Image, and receive his mark in his fore-head, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the Lamb, Rev. 14. 9, 10.* Oh the plagues, the terrible plagues, that shall

shall fall upon the Beast! *Death, and mourning, and famine, and fire*, Chap. 18.8. The judgements shall come upon all parties, and upon all degrees and conditions of men, that joyn with the Beast: All those that do partake of his sins, shall share of his plagues.

There is First, a Vial poured out upon the Earth; that is, upon the common people, Chap. 16. vers. 2.

Secondly, Another Viall upon the Sea; that is, the Jurisdiction of *Rome*, Verse 3.

Thirdly, Another Vial upon the Rivers; that is, their Ministers, Vers. 4.

Fourthly, Another Vial is poured out upon the Sun, that is, Princes and Magistrates, Vers. 8.

Fifthly, Another Vial also upon the Seat; that is, *Rome* it self, the throne of the Beast, Vers. 10.

So that all that worship the Beast, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all

his plagues: *Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues, Rev. 18. 4.*

The second misery of them that follow the Beast, is, they shall cry to the Rocks and to the Mountains of the Earth. *And the great men, and rich men, and the chief Captains, and the mighty men, and every Bondman, and every Freeman hid themselves in the Dens and in the Rocks of the Mountains, and said to the Mountains and Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? Rev. 6. 15, 16, 17.* They that are here cloathed in Silk and Velvet, shall wish for the Mountains to cover them; which would be but a poor shelter, *for the Mountains melt at the presence of the Lord, and the Rocks rend asunder when he is angry.* They that made others fly away from them, as innocent Lambs from devouring wolves, shall be afraid of the wrath  
of

of the Lamb that sitteth on the throne. Oh how will those great men dare to appear before his Tribunal, that have stained the Sword of Authority with the blood of innocency, by turning its back against the vicious, and whetting its edge against the righteous? Many an unjust Judge that now sits confidently upon the Bench, shall then stand trembling at the Bar. Oh how will they be able to lift up their heads before Christ, who have lifted up their hands against Christ? *The Kings of the earth stood up, and the Rulers were gathered together against the Lord, and against his Christ,* Act. 4. 26. Rev. 17. 14. Instead of helping the Lord against the Mighty, they help the Mighty against the Lord, *Psal,* 2. 2. Oh how many great men are there, that make no other use of their greatness, but to be great in wickedness? great Swearers, great Drunkards, great Sabbath-breakers, great Persecutors, great Adulterers, great Atheists; who instead of denying or forsaking the Devil and  
all

all his works, follow the Devil and all his works; who sin with content, and are content with their sins. *Thy Princes are rebellious, and companions of Thieves*, Isa. 1. 23. But the great God against whom they sin, is greater than the greatest; before whom all the Nations of the world are but as a drop of a Bucket, and as the small dust of the Ballance. Isa. 40. 15. *Who will not fear thee, O King of Nations? forasmuch as there is none like unto thee O Lord: Thou art great, and thy name is great, and thy power is great*, Jer. 10. 6. He toucheth the mountains, and they smoke; before whom the Devils fear & tremble. Therefore wo, wo, be to them that forsake him, and follow the Beast; they shall cry and call for help, but there will be none to help them.

The third misery of those that follow the Beast, is. They shall be cast into a Lake of fire with the Beast. *And the Beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them*  
that



that had received the mark of the Beast  
and them that worshipped his Image;  
these both were cast alive into a lake of  
fire burning with brimstone, Rev. 19. 20

The Lord Jesus shall be revealed from  
heaven, with his mighty Angels, in fla-  
ming fire, taking vengeance on them  
that know not God, and obey not the  
Gospel of our Lord Jesus Christ: who  
shall be punished with everlasting de-  
struction from the presence of the Lord,  
and from the glory of his power, 2 Thes.

1. 7, 8, 9. Oh what a dreadful thing is  
it to lye under the wrath of God! to  
lye in burning flames! and for ever to  
be banished from the presence of God,  
and his holy Angels! This will be the  
portion of the Beasts followers. Oh will  
they not wish then that they had never  
been born? and that they might be  
turned into stocks and stones? but alas!  
all their wishes will do them no good:  
Christ will say to them then, Depart ye  
cursed into everlasting fire, prepared  
for the Devil and his Angels, Mat. 25.

41, 42, 43. O ye Rulers and great  
Ones

Ones of the Earth, It will be no dishonour to your Honours, to lay your honour at his feet, in whose presence the Angels vail their faces, and before whose Throne the Elders cast their Crowns, *Isa. 6. Rev. 4. 10.* O is it not better then with patience to suffer with *Sion*, and the Churches party, a while, rather than joyn with the *Romish* party, and be ruined with them in the end? *Rev. 14. 12. Here is the patience of the Saints.* Ye shall suffer a while, and be troden down by them; and you must stay for the full accomplishment of this promise for your deliverance, *But I will surely come, and will recompence all your patience:* And therefore be not discouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, those remnants of *Baal*, which God will surely destroy.

Fifthly, I shall shew you now how the Lambes Followers may be known from the Beasts followers.

First,

First, You may know them by their number: They are in number the fewest. *Many are called, but few are chosen*, Mat. 20. 16. *Though all Israel be as the sand of the Sea, yet but a remnant shall be saved*, Rom. 9. 27. And Christ calls his flock, *a little flock*, Luke 12. 32. And truly Beloved, they are but a few that follow the Lamb, and believe in him. The Heathens follow the Devil: the *Turks* follow *Mahomet*; the *Jews* follow *Moses*; the *Papists* follow the *Pope*; and loose *Protestants* and carnal *Professors*, they follow the *world* the *flesh*, and the *Devil*; and *false Teachers*, *false Doctrine*, and *false Worshipps*; And all the world wondred after the *Beast*, Rev. 13. 3. *The waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues*, Chap. 17. 15. Believers though their natures are the sweetest, yet their number is the smallest: In Heaven are the best, but in Hell are the most.

O dear Christians, there are but few upright Christians; there are many Thorns, but few Lillies.

Secondly, By their Characters you may know them. You have nine lovely Characters of them in this fourteenth Chapter.

First, they stand with the Lamb upon the Mount *Sion*.

Secondly, They have their Fathers name written in their foreheads.

Thirdly, They sing a new Song, which none can learn, but onely the hundred forty and four thousand.

Fourthly, They are such as are redeemed from the Earth.

Fifthly, They are Virgin-Saints, not defiled with women.

Sixthly, They follow the Lamb whithersoever he goeth.

Seventhly, They are redeemed from amongst men.

Eighthly, They bring their first fruits unto God, and to the Lamb.

Ninthly, *And in their mouthes was found no guile; for they are without fault*

*fault before the Throne of God.* O how holy, how heavenly, how gracious, how glorious, how lovely and spiritual are these! they live in the Lord, on the Lord, to the Lord, and with the Lord; *They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people,* 1 Pet. 2. 9.

Thirdly, By their Spirit: They have another spirit, Num. 14. 24. All the Lambs followers are in the spirit of the Lamb, Rom. 8. 9, 16. And by that spirit they are led and taught; a spirit of holiness, a spirit of meekness, a spirit of love, a free spirit, and a true humble and faithful spirit to, and for the Lord. Now as the Lambs followers are in the spirit of the Lamb; so the Beasts followers are in the spirit of the Beast, which is no other then the spirit of the Devil, (Eph. 2. 2. *According to the Prince of the power of the Air, the spirit that now worketh in the children of disobedience:*) a spirit of Lording and domineering, a spirit of cunning and craftiness, a spirit of Deceit, a spirit of Super-

perdition, a spirit of persecution and cruelty; and in this spirit are all the followers of the Beast. Now by this you may know the Lambs followers from the Beasts followers.

Fourthly, By their name: They have another name, *A new name*, Rev. 3.12. God gives his people honourable Titles, though the Beast giveth them reproachful Titles. God calls them *The dearly beloved of his soul*, Jer. 12.7. And *The Apple of his eye*, Zech. 2.8. And *His Jewels*, Mal. 3. 17. His Glory, his Portion, his Bride, his Friends and Children: But the Beast calls them **Seditious** Hereticks, Deceivers and Deluders, Blasphemers, and Fools, and Mad-men, as if they were not worthy to have a being amongst men: But though they are Ravens in the Worlds eye, yet they are Doves in Gods eye; yea, they are such Worthies *Of whom this world is not worthy*, Heb. 11. 38. Now dear Christians, by this you may know the Lambs followers from others, by the Nick-names the world

world giveth them, and by the glorious names that God giveth them.

Fifthly, by their Graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodnesse, they are very fruitful, and bring forth much fruit, *John 15*. They are called Heaven, because of their heavenlinesse, *Rom. 8. 1*. And holy because of their holinesse; spiritual; because of their spiritualnes; and faithful, because of their faithfulness: There is much of God to be seen in them, in their words, works, duties, and conversations, *Phil. 3. 20*. *For our conversation is in Heaven*. They seek Heavenly things, and walk by a Heavenly Rule, they eye Heavenly objects, and are lead by a Heavenly Spirit; they submit to a Heavenly Government, and imitate Heavenly ones; there is much of Heaven in them, and much of them in heaven: *When I awake, I am still with thee*, saith David.

But now the Beasts followers they are full too, but it is with bloud and

swearing, cursing, stealing, lying, blaspheming, rebellion, and all manner of abominations and filthinesse, *Hos. 4. 2. Rom. 3. Rev. 13.* Now Beloved, by this you may know Christs precious ones, from the Beasts filthy ones.

Sixthly, The Lambs followers may be known from the Beasts followers, by their keeping the Commandments of God, and the Faith of Jesus *Rev. 14. 12.* *Here is the patience of the Saints ; here are they that keep the Commandments of God, and the Faith of Jesus.* So *Rev. 12. 17.* *The Dragon was wroth with the Woman, and made war with the remnant of her seed, which keep the Commandments of God, & having the Testimony of Jesus Christ.* True Believers cleave to the Lord, and follow him fully : *But my servant Caleb hath followed me fully, Numb. 14. 24. And Enoch walked with God, Gen. 5. 24. And Noah walked with God, Gen. 6. 9. Let us also walk in the Spirit, Gal 5. 25.* And they follow the Lamb whithersoever he goeth, they hear his voice,

they



they professe his worship, and obey his doctrine, they obhor Antichrist, they follow not the Beast, nor receive his mark, but keep their beautiful garments of Gospel innocency, and will not touch beastly *Babylon*.

Seventhly, By their Company: The Lambs followers keep company together: *Being let go, they went to their own company*, Acts 4. 23. So they are said to stand upon a Sea of Glasse together: *And I saw as it were a Sea of glass, mingled with fire, and them that had gotten victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the Sea of Glasse, having the harps of God*, Rev. 15. 2. So they that are with the Lamb upon Mount *Sion*, are together, and keep together, and follow the Lamb together. Christs faithfull Witnesses do not hear with Antichrists hearers, nor worship with them which worship the Beast; for they are come out of *Babylon*, Chap. 18. 4. *Come out of her my people, that ye be not partakers* of

of her sins, and that ye receive not of her plagues: Whereof come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord, 2 Cor. 6.

17. The Children of God wil not keep company with the Children of wrath, for they cannot agree; For what fellowship hath righteousness with unrighteousness? and what communion hath light with darknesse? and what concord hath Christ with Belial? or what part hath he that believeth, with an Infidel? and what agreement hath the Temple of God with Idols? 2 Cor. 6. 14, 15, 16. there fore believers keep together, walk together, & worship God together: And they that believed were of one heart, and one soul, & continued in the Apostles Doctr. and fellowship, Acts 4. 32. Acts 2. 42. By this the Lambs followers are known to wit, by their company.

Eighthly, By their Language they are known: True Believers speak the Language of Canaan; their Language is Scripture-Language; you may know them

them by their speech, as Peter was known by his speech: *Surely thou art one of them for thy speech bewrayeth thee*, Mat. 26. 73. Their words are holy and heavenly; they speak of God, and to God, and for God, and He beareth them, Mal. 3. 16. But the beasts followers speak wickedly, proudly, daringly, and blasphemously Chap. 13. 4. *And he opened his mouth blaspheming God, his Son, his Name, his Saints, and they that dwell in Heaven*, verse 6. Men are known who and what they are, and to whom they do belong, by their Language; if they are of God, and in God, they cannot but speak much of God.

Ninthly, The Lambs followers are known by this, They are more afflicted with the Churches heaviness, than they are affected with their own happiness. *The King said why is thy countenance sad? this is nothing else but sorrow of heart, seeing thou art not sick. Why should not my countenance be sad, when the City, the place of my fathers, lieth waste,*

waste, and the Gates thereof are consumed with fire? Nehem. 2. 2, 3. How can Sions Sons be rejoycing, when their Mother is mourning? Though they were the Jews Desolation, yet they were Jeremies Lamentation. How can such rejoyce in her standing, that do not mourn for her falling: When the Churches Adversaries make long furrows upon her back, we should cast in the seed of tears. Remember them that are in bonds, as being bound with them; and them which suffer aduersitie, as being your selves also in the body, Heb. 13. 3. Sympathising with others makes an estate that is joyful more happy, and an estate that is doleful less heavy.

The righteous perish, and no man layeth it to heart, Isa. 5. 7. We may draw up that charge against many now. Amos 6. 4, 6. They lye upon beds of Ivory, and stretch themselves upon Couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall; they drink wine in bowls, and anoint themselves

*selves with the chief Ointments; but they are not grieved for the afflictions of Joseph. O that there were not too many such now adays, that eat the fat, and drink the sweet, and are not troubled for Sions troubles: Instead of sympathising with them in their misery, they are censuring of them for their misery. But the true Servants of God are tender and broken-hearted, they weep and mourn, and wring their hands for Sions sins, for Sions Breaches for Sions Calamities, for Sions Deliverance; and thus they do and will do, till they see Sion on Mount Sion with the Lamb to be.*

Tenthly, the Lambs followers are known by their love to Christ, and sufferings for Christ; they chuse the worst of sorrows, before they will commit the least of sins: *For thy sake are we killed all the day long, and counted as sheep for the slaughter, Psa, 44. Rom. 8. 36. And ye shall be hated of all men for my Names sake, Mat. 10 22. Blessed are ye when men shall revile you, and persecute*

waste, and the Gates thereof are consumed with fire? Nehem. 2. 2, 3. How can Sions Sons be rejoycing, when their Mother is mourning? Though they were the Jews Desolation, yet they were Jeremies Lamentation. How can such rejoyce in her standing, that do not mourn for her falling: When the Churches Adversaries make long furrows upon her back, we should cast in the seed of tears. Remember them that are in bonds, as being bound with them; and them which suffer adversitie, as being your selves also in the body, Heb. 13. 3. Sympathising with others makes an estate that is joyful more happy, and an estate that is doleful less heavy.

The righteous perish, and no man layeth it to heart, Isa. 5. 7. We may draw up that charge against many now. Amos 6. 4, 6. They lye upon beds of Ivory, and stretch themselves upon Couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall; they drink wine in bowls, and anoint themselves

*selves with the chief Ointments; but they are not grieved for the afflictions of Joseph. O that there were not too many such now adays, that eat the fat, and drink the sweet, and are not troubled for Sions troubles: Instead of sympathising with them in their misery, they are censuring of them for their misery. But the true Servants of God are tender and broken-hearted, they weep and mourn, and wring their hands for Sions sins, for Sions Breaches for Sions Calamities, for Sions Deliverance; and thus they do and will do, till they see Sion on Mount Sion with the Lamb to be.*

Tenthly, the Lambs followers are known by their love to Christ, and sufferings for Christ; they chuse the worst of sorrows, before they will commit the least of sins: *For thy sake are we killed all the day long, and counted as sheep for the slaughter, Psa, 44. Rom. 8. 36. And ye shall be hated of all men for my Names sake, Mat. 10 22. Blessed are ye when men shall revile you, and persecute*

you, and shall say all manner of evil against you falsely for my sake, Mat. 5.10. Love can walk on the water without drowning, and lye in the fire without burning. How shall we land at the Haven of rest, if we are not tossed upon the Sea of trouble, A believer should live above the love of life and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions: None are so welcome to that spiritual *Canaan*, as those that swim to it through the Red Sea of their own blood. In suffering the offence is done to us, in sinning the offence is done to God: In suffering we lose the favour of men, in sinning we lose the favour of God: Therefore *Daniel* chose the Den of the Lion, rather than he would forsake the Cause of the Lamb, *Dan.* 6. And the three Children chose rather to suffer sadly, than to sin foully, *Dan.* 3. And *Moses* chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, *Heb.* 11. 25. It is bet-



ter to be a Martyr than a Monarch; it is better to be a prisoner for Christ, than to be a Prince without Christ, or against Christ. O how precious, how glorious, how lovely, and how sweet is Jesus Christ to believers? O they love him entirely uprightly, they love his glorious person, and the beauty of his holiness, and his Name, his Honour, his Cause, and his Members; they will suffer for him, and die for him, because he suffered and died for them, *Rev. 12. 11. And they loved not their lives unto the Death.* Now by this all men may know the Lambs followers from the Beasts followers, viz. by their sorrowes and sufferings for Christ, for Truth, for Righteousness, and for Conscience sake, *Heb. 10. 34. And they took joyfully the spoiling of their goods,* *Heb. 11. 35.*

Eleventhly, The Lambs followers are known by this, They seek the publick good of others above the private good of themselves. *I have great heaviness, and continual sorrow in my heart;*  
for I

*for I could wish that my self were accursed from Christ, for my brethren, my Kinsmen according to the flesh, Rom. 9. 2. 3. And now O Father, glorifie thy son that thy son may glorifie thee, Joh. 17. 1. He prayed for glory more for the Fathers sake that bestowed it, than for his own sake that received it. A true Christian doth not desire grace only for this end, that God may glorifie him; but he desires grace for this end, that he may glorifie God. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. 8. 9. O, that the Lord Jesus should not only in pittie save us, but in love dye for us! And David, after he had served his own Generation by the Will of God, fell on sleep Acts 13. 36. His Generation did not serve him, but he served his Generation; not the Generation that was before him, for they were dead before he was living; nor the Generation that was behind him, for they were living after he*

he was dead : but his own Generations; and not by his own will, but by the Will of God. Old *Ely* mourned more for the lose of his Religion, than for the lose of his Relation, 1 *Sam.* 4. 18, So *Moses* *Exo.* 32. 10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I wil make of thee a great Nation. He was no self-seeker, but a life preserver. Grace doth not only make a man carry it like a man to God, but to carry it like a God to man. Reason makes a man a man, but grace makes a man a Christian. Every gracious spirit is publick, though every publick spirit is not gracious. As we are not born by our selves, so we are not born for our selves. But the Beasts followers and *Babylons* Merchants are for themselves, and seek themselves: *Tea they are greedy Dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way every one for his gain from his Quarter* *Isa.* 56. 11. And teaching things they

they ought not, for filthy lucre sake, Tit. 1. 11. Wo to you Scribes and Pharisees, for ye devoure widdows houses, and for a pretence make long prayers: therefore ye shall receive the great damnation, Mat. 23. These make not gain to stoop to Godlinesse, but Godlinesse to stoop to gain.

Twelfthly, and Lastly, The Lambs followers may be known from the Beasts followers by this, They are more for power, than form; for heart, than Art; for matter, than method; for substance, than shew, *Having a form of Godlinesse, but denying the power thereof; from such turn away,* 2 Tim, 3. 5. As they who have the power of Godliness, cannot deny the form; so they who have the form of Godliness, should not deny the power. Alas, what is hearing without doing? and praying without practising? and preaching without reforming? God loves to see the plants of righteousness, lodened with the fruits of righteousness: He beareth greater respect to our hearts, than

than he doth to our works. *I beseech you therefore, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God,* Rom. 12. 1. The Formalist he is all for outward action, and for nothing of inward sincerity; he is for a body without a soul, and a shew without a substance: but it is not a shew of outward piety, that will excuse inward hypocrisie. *For he is not a Jew that is one outwardly, neither is that Circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter whose praise is not of men, but of God,* Rom. 2. 28, 29. *I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan* Rev. 2. 9. They are better in their outsides, than they are in their insides; but Believers are better in their insides, than they are in their outsides: *The Kings daughter is all glorious within, her cloathing is of wrought Gold,* Psalm. 45. 13. The  
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one bowes his knee at the name of Jesus, the other bowes his heart to the truth of Jesus; the one signes with the Cross, the other carryes the Cross. Oh what would not superstitious men do for Heaven, if they might have Heaven for their doing? But they that sail in this rotten Bottom, will surely sink in the Ocean. *Who hath required this at your hands, to tread my Courts? To what purpose is your sacrifices unto me, saith the Lord? I am ful of the burnt offerings of Rams, and the fat of fed beasts and I delight not in the blood of Bullocks, or of Lambs, or of He-goates, Isa. I, 11.* It was not the Clay & Spittle that cured the blind man, but Christs anointing his eyes. It was not the troubling of the Waters in the Pool of *Bethesda*, that made them whole, but the coming down of the Angel. Alas, the dish without the meat will not feed us. Man may spread the Net of Duty, but its God must take the Draught of Mercy. Now by this Beloved you may know the Lambs follow

ers from the Beasts followers.

And thus I have briefly and clearly shewed you these five things:

First, What following the Lamb is.

Secondly, Why gracious Souls follow the Lamb whithersoever he goeth.

Thirdly, The Excellency of following the Lamb.

Fourthly The Misery of following the Beast.

Fifthly, How the Lambs followers may be known from the Beasts followers.

I shall make some Use of this :

First, For Examination, and Self-trial. Oh friends; for the Lords sake, and for your souls sake, examine yourselves, and try yourselves by this, that you may know whose you are, and to whom you do belong. *Know you not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, Rom. 6.*

O who do you follow? if men, verily you have your reward; if sin, you shall have sins wages, which is eternal death; woe, and misery in this life, and Hell and destruction in the other life: but if God, then you shall have eternal life. *Therefore be not deceived*, mistake not yourselves, *God is not mocked*, for whatsoever a man sowes, that he shall reap. O beloved, Examine your selves, and try your selves; what is it you mind? what is it you seek? what is it you do? do you follow the Lamb in his Commands, in his teachings, in his appointments, and in his Examples, & through sufferings and reproaches? have you forsaken all and followed him? *Matth. 19. 29.* Have you taken up his Crosse, and denyed your selves? *Mat. 16. 24.* Have you learned of him to be meek and lowly? *Mat. 11. 29.* Have you visited, and cloathed his Members? *Mat. 25. 35.* Have you kissed the Sun, and made your peace with him? O beloved, are you new Creatures? are you  
in



in Christ? are you in faith? *Know ye not, if Christ be not in you, ye are reprobates?* 2 Cor. 13. 5.

The second Use is for Exhortation.

O Beloved, Let me beseech you for your precious and immortal souls sake, to come out of *Babylon*, from the Beasts Image, and from his Worship, and from his Mark, that you may not be defiled: O come away to Jesus Christ. *Arise my Love and come away*, Cant. 2. 10. *Come unto me all ye that labour and are heavy laden, and I will give you rest*, Mat. 11. 28. Oh sinners, he calls you to come to him; will you not go? we must forsake sin, and embrace vertue; put off the Old man, and put on the New man; we must have Repentance and Mortification, a dying unto sin, and a living unto righteousness; from the love of earthly things, to the desire of heavenly things. Our bodies and souls must come away unto Christ; our souls, because they are the Spouse of Christ; our bodies, because they are the Temples of the Holy Ghost: We must

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come away from the Eenticements of the flesh, the allurements of the world, and suggestions of the Diuel, and from the Whore of *Babylon*, and from all the inventions and traditions of men, *Rev. 18.4.* That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; And that we may live in Christ, as Christ lives in the Father. O what more happy then to live for ever? and so to live for ever, as Christ himself liveth? Surely that is a blessed and glorious life. This is a Believers life.

Secondly, Labour more and more to be like those that follow the Lamb fully: they are very holy and pure; they are called Virgins,

First, For their Chastity: *That I may present you as chaste Virgins unto Christ,* 2 Cor. 11. 2. These love Christ with a chaste, but not with an adulterous love.

Secondly, For their purity: They are Virgin-Saints, they are not defiled with the Whore of *Babylon*, but have kept themselves from her Idolatry and Super-

Superstition, and from her sin and wickedness; *And in their mouth was found no guile.*

Believers are stiled and titled Heaven: Christs Members are glorious Members; they are called Heaven for two Reasons.

First, Because there is much of Heaven in them.

Secondly, Because there is much of them in Heaven.

First, There is much of Heaven in Believers, much of God, much of Christ, and much of the Spirit: *Of his fulness have all we received grace for grace*, Joh. i. 16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joyes of God; these are the things that make Heaven to be Heaven: Now there is much of these in Believers, therefore they are called Heaven. We are taken into Communion with Angels, and our Communion with the Angels in a great measure doth consist in bearing a part with

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them in praising God ; it is the action of Heaven. Believers are holy Ones, and they have glorious Titles.

First, *The Lords Portion*, Deut. 32. 9.

Secondly, *His Pleasant Portion*, Jer. 12. 10.

Thirdly, *His Inheritance*, Isa, 19. 25.

Fourthly, *The Dearly beloved of my soul*, Jer. 12. 7.

Fifthly, *Gods Treasure and peculiar Treasure*, Exod. 19. 5.

Sixthly, *His Glory*, Isa. 46. 13.

Seventhly, *The House of Gods glory*, Isa. 60. 7.

Eighthly, *A Crown of Glory*, Isa. 62. 3.

Ninthly, *A Royal Diadem* ; in the same place.

Tenthly, *The Glory of God*, Jer. 3. 17.

Eleventhly, *Golden Candlesticks*, Rev. 1. 12.

Twelfthly, *Kings*, Rev. 5. 10. And in my Text, *Heaven*.

There is as much difference between the Church of God and other men, as there

there is betwixt Gold and Dirt, as betwixt 'Diamonds and Pebbles, in the Lords esteem ; they are to God above all people : *The righteous is more excellent than his neighbour*, Pro, 12.26. O how precious, how happy, how blessed and glorious are Believers? they are called Heaven.

Secondly, Believers are called Heaven, because there is much of them in Heaven.

First, Their Thoughts are in Heaven, *Psal. 139. 18.*

Secondly, Their Desires are in Heaven, *Psal. 73. 25.*

Thirdly, Their Affections are in Heaven, *Col. 3. 2.*

Fourthly, Their Hopes are in Heaven, *Tit. 2. 13.*

Fifthly, Their Conversations are in Heaven, *Phil. 3. 20.*

Sixthly, Their Hearts are in Heaven, *Mat. 6. 21.*

Seventhly, Their Aims are in Heaven, *Luke 10. 20.*

O there is much of Believers in heaven;

ven; their souls are in heaven, when their bodies are walking upon the Earth; they live in heaven whilst they are on the earth, and they come to heaven when they leave the earth, *Eph. 2. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* The Saints are set in heavenly places, heavenly Dignities, heavenly priviledges, heavenly Prerogatives. The Saints of the High God, are set in high places. The true Church is that Spoule that is fair and beautiful, *Cant. 2. 14.* O the Church of Christ is lovely and glorious:

First, Glorious in her Head.

Secondly, Glorious in her Titles.

Thirdly, Glorious in her Gifts and Graces.

Fourthly, Glorious in her Offices.

Fifthly, Glorious in her Priviledges.

Sixthly, Glorious in her Members.

O the Church of Christ is a holy Church, and a glorious Church: *That he might present it to himself a glorious Church, not having spot or wrinke, or any*

any such thing; but that it should be holy and without blemish, Ephes. 5. 27. They are not defiled, they are Virgins, and in their mouthes is found no guile. Now he that hath an ear to hear, let him hear.

I shall exhort you that are members of this heavenly Church,

First, To seek Heavenly things before, and above all things else; Let your hearts be filled with Heavenly knowledge, and heavenly riches.

Secondly, Delight in heavenly things, let it be your heaven upon Earth, to serve the God of heaven.

Thirdly, Act by Heavenly Principles.

Fourthly, Have a holy dependance upon God,

For Direction,

For Protection,

For Assistance,

For a blessing.

Fifthly, Eye Heavenly objects, God, Christ, and the Spirit.

Sixthly, Imitate Heavenly Ones;

follow them that follow Christ.

Seventhly, Walk by a Heavenly Rule; walk according to the Laws of heaven.

Eighthly, and lastly, Live much in heaven.

Your Father is in heaven,

Your Head is in Heaven,

Your Husband is in heaven,

Your King is in heaven,

Your Treasure is in heaven,

Your Crown is in heaven,

Your Wages are in heaven.

And where should you be but in heaven; *Knowing in your selves that ye have in heaven a better and an enduring substance, Heb. 10. 34. For we know, that if our Earthly house of this Tabernacle were dissolved, we have a building of God, and a house not made with hands, eternal in the Heavens, 2 Cor. 5. 1.*

Oh these are blessed and holy ones: *And they that are with him, are called, and chosen, and faithful, Rev. 17. 14.* Oh labour to be like these in purity,  
and



and piety, in holiness and humbleness, in meekness, and patience, in faithfulness and uprightness, in spiritualness and in all Godliness.

Thirdly, Follow the Lamb out of Babylon. And they cryed with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth? Revel. 6. 10. And another Angel came out of the Temple, crying with a loud voice to him that sat on the Cloud, Thrust in thy Sicle and reap, for the time is come for thee to reap, for the harvest of the Earth is ripe. And he that sat on the Cloud thrust in his Sicle on the earth, and the earth was reaped. And another Angel came out of the Temple which is in heaven, he also having a sharp Sicle, Rev. 14. 15, 16, 17. The Whore of Babylon shall be destroyed with a double destruction: Her walls shall fall down: Her wall of Power; Her wall of Policy; Her wall of Superstition;

Her

Her wall of Maintenance :

And that for these Reasons.

First, Because she hath corrupted Religion, and that both in Doctrine and Worship. *Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the wrath of her fornication, Rev. 14. 8. Chap. 18. 3.*

Secondly, Because she hath poysoned the Kings of the Earth. The Whore of Babylon hath been the great corrupter of Kings. *And I saw three unclean spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet ; for they are the spirits of Devils working miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battle of that great day of God Almighty, Rev. 16. 13. 14. Chap. 17. 2.*

Thirdly, For her cruelty : *In her was found the blood of the Prophets, and all the Saints that were slain upon the Earth, Chap. 18. 24. And I saw the woman*

woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus; and when I saw her I wondered with great admiration, Chap. 17. 6.

Fourthly, Because her ruine and destruction is published and proclaimed over the world. And he cryed mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of Devils, Chap. 18. 2. Chap. 14. 8.

Fifthly, It is the great design that Christ hath in the latter dayes of the world to destroy Antichrist. The Lamb shall overcome them, for he is Lord of Lords, and King of Kings, Cha. 17. 14. His eyes were as a flame of fire, and on his head were many Crowns, and he was cleathed with a Vesture dipt in blood, and his name is called, The Word of God: And out of his mouth goeth a sharp sword, that with it he should smite the Nations, Chap. 19. 12, 13, 15.

Sixthly, Because she hath greatly insulted and triumpht over the Lords people

people in their miseries and calamities. *And they that dwell upon the Earth shall rejoyce over them, and make merry, and send gifts one to another,* Rev. 11. 10.

Seventhly, Because of all the Churches enemies that ever were, this is the cruellest enemy. The fourth Beast is worse than any of the former Beasts: *And behold, a fourth Beast, dreadfull and terrible, and strong exceedingly, and it had great Iron teeth, and it was divers from all the Beasts that were before it,* Dan. 7. 7. Rev. 18. 24.

Eighthly, It is the expectation of all the Saints that *Babylon* should be destroyed, and thrown like a Mill-stone, Chap. 18. 21. Now God that hath raised this expectation in the hearts of his people; he will not frustrate their expectation, he will fulfill their Petitions.

Ninthly, God hath promised to destroy the scarlet Whore, because she hath destroyed his Saints, and she is to be rewarded as she hath rewarded others, Chap. 15. 5, 6. Chap. 18. 8.

Tenthly,

Tenthly, The Whore of *Babylon* shall be destroyed, because she trusteth in the arm of flesh, and glorieth in her strength, and riches. *How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a Queen, I am no Widdow, and shall see no sorrow: therefore shall her plagues come,* Chap. 18. 7. Now Beloved, consider of this, and think of this, and keep yourselves from *Babylon*, that ye do not partake of her sins, least ye receive of her plagues. O poor sinners, if you have any love to your Souls, if you have any mind to be saved, follow the Lamb, that you may be saved by the Lamb.

He leads poor souls from darkness to light,

From death to life,

From vice to vertue,

From Satan to God,

From poverty to plenty,

From sorrow to joy,

From misery to glory,

From

*Follow the Lamb*

From an earthly Kingdom, to a heavenly Kingdom:

Come ye blessed of my Father, inherit the Kingdom, Mat. 25-34

O the Kingdom which Christ leads poor souls to, is,

First, A Rich Kingdom.

Secondly, A peaceable Kingdom.

Thirdly, A Righteous Kingdom.

Fourthly, A Blessed Kingdom.

Fifthly, A Glorious Kingdom.

Sixthly, A Satisfying Kingdom.

Seventhly, A Universal Kingdom.

Eighthly, An Everlasting Kingdom.

Oh follow the Lamb, follow the Lamb, then you may be for ever glorified with the Lamb, and by the Lamb.

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